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REMINISCENCES OF PALESTINE.

II. Ramallah, and Village Life.

MRS. A. DE VLIEGER.

"AS THE mountains are round about Jerusalem, so is the Lord round about His people."

As the traveller approaches Jerusalem by road, he cannot but be strongly reminded of the above words. Well I recollect my first drive up to Jerusalem. It was in April, 1892. After a long drive across the plain of Sharon, leaving behind us Ramleh and Lydd, we mount up a steep road, until at last, after some eleven hours drive, we reach the pure fresh mountain air. We are nearing Jerusalem, and I was reminded of the high land of the Cumberland mountain scenery, in England, and invigorating wafts of freshness all around. I wish, however, to take the reader higher yet than Jerusalem, by some 300 feet.

Hidden away among the hills, like a pearl in a green setting of emeralds, lies the little village of Ramallah. Very few tourists pass through Ramallah, as Bethel and Beeroth are in more direct line between Jericho or Jerusalem and Nablous (Shechem.)

Upon first acquaintance with the so called "roads" in aSyri, we feel strongly reminded of unploughed fields covered with stones of every size. "Gather out the stones" are words very applicable at the present time to Palestine, and in more senses than one.

It was on December 20, 1892, that I first reached Ramallah, which was to be my home for two and one half years. The ride from Jerusalem was over a very rough and lonesome way. Leaving the city behind, we ascend a very steep road up to *Nob*, (the city of the priests) 1 Sam. 21-1. Looking back, we gain a beautiful view of the city, Mosque of Omar standing out clearly. To the left lie Mount of Olives, and Scopus, where Titus pitched his army. Nob is now a wretchedly poor village called Rafat. But we must press on, along narrow pathways, up and down the hill sides, where our steeds carefully pick their steps over rough, slippery stones. To our left towers the *Nabi Samuel*, the *Mizpah* of the Bible—*1 Sam. 7-5*, and *Emmaus* lies hidden below. Mizpah is on a gigantic mound, and we never lose sight of it during all the three hours ride; at first in front of us, then alongside, until from Ramallah itself we look back upon the lovely spot where is said to lie the tomb of Samuel the Prophet, a spot greatly honored by the Moslems, although in Scripture we read that Samuel was buried in *Ramah.*—*1 Sam. 28-3.*

To return to our journey. Beyond Nob,

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on the right hand we see *Ramah* (Ram), a spot so closely connected with Samuel's life, *1 Sam. 7:17*, a bigoted Moslem village. Near Ramah we cross the Wady en Nusf or half way valley and again ascend. All around us seems a wilderness in very truth, with olive trees here and there, but mostly a rough plain between hills. Its only variety is rough stones and scrub, with wild flowers in spring, such as scarlet or purple anemone, wild crocus or various thistles. Gorgeous scarlet tulips and the pink rock rose grow wild in some parts. Shade trees in Palestine are very few and far between, but the air is of the purest and most health giving, and we are now 2800 feet above sea level. Some little way from Ramallah, the road divides, the old Roman road continuing to Beeroth, whilst ours branches off to the left. Round and up a zigzag path we ascend, until at length we reach the summit and look down on a picturesque village hidden as a nest among the vineyards which surround it. This is Ramallah.

Ramallah has some 1800 inhabitants who belong to the Latin and Greek churches and a few Protestants. The Church Missionary Society, under the auspices of the English church, has a church, boys' school, and work is carried on among the women by ladies living there. Mr. Nyland, who lives with his family in the mission building on the hill side, also conducts meetings for men, visits the schools in Ramallah and villages around, and conducts the services on Sabbath in the little church. We ladies lived in a house in the village, right among the natives. There is a boarding school for girls, and meetings are also conducted in the village by 'Friends' from America. It is strange, in such a village, to hear the bells on Sabbath mornings for four or five different places of worship.

We visited in Ramallah and gave teaching in our boys' school, and held meetings for the women on Sabbath afternoons in our own house. Some 30 to 40 women met in our hall. In cold weather a large brazier filled with burning charcoal was the centre piece round which our friends clustered, squatting on the matting spread out on the floor. The etiquette was to allow the elderly and old ladies the right of sitting near the fire, whilst the younger women and babies were grouped around. They formed indeed a bright picture, in their gaily colored clothes of red, blue and white cotton cloth. Over the dress came the bright red or green cloth jacket or Bethlehem coat, embroidered with a wonderful pattern in all colors of the rainbow! On the head was worn the cap surmounted by a crown of silver coins, forming an edging standing up over the forehead. It explained to me the parable of the woman who lost the piece of silver; for these coins are these poor womens' fortune, and to lose one of them, or a coin from the necklet which they sometimes wear, would be a calamity. Over this headdress again is the hand work veil, a long piece of white worked in red and often beautifully done. After singing and prayer, a simple Bible lesson was taught, and then we heard each one repeat some texts of scripture, and we taught them the new verse all around. A happy hour is ended, (although one is often disturbed by the babies) by serving cups of sweet coffee and pleasant talk together.

Occasionally we had missionary meetings in the village and a collection, when one or two would bring offerings in kind, such as figs, eggs, oils, etc., and our boys' school was packed on such occasions. We had a very faithful and valuable Bible woman living with us, Inene Skander, a true help to us, and who had great influence among the people. She is still working away in Ramallah.

I had a small reading class for girls who were too old to attend the school, but anxious to gain a little knowledge, and one or two, I trust, became really interested in the Bible. One of them, Hannay Mansoor, was married very young to a Greek man in Ramallah, but before her marriage had attended a Protestant school in Jaffa. We found her living in a small and miserably damp hovel. One room, which we had to stoop down to enter, was very dimly lighted by a tiny lamp, being mostly under ground. She welcomed us and expressed a

wish to learn to read better, and we invited her to our church. After several visits, and at times fetching her to our meetings, she appeared truly in earnest. She has held on steadfastly, in spite of constant opposition from her husband and neighbors, and I trust that she is a true Christian.

Our Bible woman often found that, on cold or wet days, the native ovens were the best places to get a good meeting. On cold days the women assemble in these native ovens to discuss the news of the village, and keep warm at the same time. Possibly it needs some explanation how an oven can be a comfortable place in which to sit! The Syrian 'ovens' are shaped like an enormous bee-hive, dome shape, and made of hard baked clay. Inside is the fire, and, on stones over it, the flat round loaves of bread are baked. You see figures crawling in and out of these public ovens, and it must be a feat to do so, and one to which I believe I never aspired. It is truly a marvel how these poor women escape rheumatism, as they toast themselves inside these small stuffy ovens, where no one can stand upright, and then emerge into the cold winter air. However they are marvellously strong, and I think rather despise those who wear warm clothing in winter.

Yet, whilst visiting a great deal amongst Ramallah people, our way often lay far outside the village. Around us were numerous Mohammedan villages in darkest ignorance. Often the scribe of the village was nearly the only one who could read or write. The poor women in particular are in grossest darkness, mentally and morally. Often the remark was made to us: "Oh! can you read? How clever!" whilst not seldom our first attempts to teach the women were met by: "Oh! what's the use of trying to teach me anything, lady, I am only a 'cow' or a 'donkey.'" It was wonderful indeed to see the change that would come, and the faces that would brighten, as, little by little, these poor creatures heard the gospel story, and as children received it.

Very seldom were we refused admission into the villages, and then usually only for a time, from fear. Daily we had visitors from the surrounding villages, for simple medicines. Difficult cases we would never undertake, but we plainly told them they ought to go to the hospital in Jerusalem, or see a doctor. Nevertheless we went by the name of the "Nakinat" or the "doctors." Whilst the patients waited some simple Bible story was told, or text taught them, until the medicines were ready. Often they came with wounds to be dressed, and sore or weak eyes are very common in Syria as in Egypt. Very few could stand out against the blessings of quinine in fevers, or other remedies, and so the gospel message found its way into many a heart.

Bethel, Gibeon, Bethoron, Michmash, Beeroth, and many other villages mentioned in Scripture, were amongst those we visited. Some fifty villages lay around us on every side; but of these only 17 or 18 could be visited at all regularly by us. Often our friends in those places begged us to come oftener, saying beseechingly, "We forget what you tell us before you can come again," and sometimes we were invited to "stay all night." It was a constant occurrence for us to return home in the evenings laden with gifts of eggs, figs or raisins, tokens of the gratitude of these poor creatures for the least kindness we had shown them.

Ziffna and Bir-Zait were some two hours ride from us, and a most picturesque way led there—up and down and round hills, over rocky slabs, or again down, down paths with loose, slippery stones. Our clever, patient donkeys, or horses, carefully picked their steps, varied by an occasional jump. In these places live Latins and Greeks, besides Protestants. The Latin church is the Roman Catholic church in the East, and the Greek church (whilst not acknowledging the supremacy of the Pope) resembles the Coptic church in many respects, and also the Romish, with regard to its ceremonial traditions, and worship of saints. It is not so strict in its practices as the church of Rome, and generally in a very low dead state, and the people are in great ignorance.

In Bir Zait ladies live and work under the Church Missionary Society. They visit the Moslem villages round, and in their own vil-

lage. They also teach in the schools and hold meetings. A good work is being done in Bir-Zait, and also in Ziffna, where there is a faithful native teacher and his wife. It was our delight to visit these two villages again and again. Our furthest ride was to Tarjibeh, the ancient Ophrah, in Mount Ephraim; three hours each way, and over a terrible road in some parts. In one place our way lay along the side of a hill, and, after riding along a narrow, rocky ledge, there came a sudden descent, over boulders and rough rough rocks, into the valleys. Needless to say, we gladly dismounted, and our animals were driven on ahead of us. After a pretty way in the valley, with wild flowers along our path, we got a glimpse of Tarjibeh on a height, and a ride up a steep hill brings us to it. There we have a glorious peep down below on the Dead Sea in the distance with Mountains of Moab beyond. So blue and lovely it all is! Oh! for the air and sunlight and bright, clear landscape of those hills.

From the top of our Ramallah hill we could look across the plain of Sharon right away to Jaffa; and I have actually seen the sun shining on the sand at Jaffa, forty miles away, so clear is the view from above, on the mountains

At Tarjibeh lives a native pastor, his wife and family, and also a teacher for our boys' school. The "Friends" have a girls' school there, as also at Ziffna. Consequently we share the work with them in these places.

Results in such a land as Palestine are slow in appearing but none the less surely the Lord is working, and crowning the efforts of His own servants with tokens of His favor. Will you not pray for the workers and converts in that land. *Dover, England.*

GOD'S PREVENTINGS.

By Besor's brook two hundred men
So weak and faint became;
Their hearts were eager for the war,
Their limbs refused the strain;
But these shall share alike the spoil
With those who felt the battle's toil.
1 Samuel xxx:9, 10.

David would build for God a house
Of every precious thing;
Would cedar wood from Lebanon,
And gold of Ophir bring.
With glistening gems and marble rare,
And onyx stone beyond compare!

But he, a man of war from youth,
The temple may not build;
The precious work to Solomon,
Israel's great king, must yield;
No warrior hand God's house may rear,
All must be pure and holy here.
1 Chron. xxviii: 3.

A wanderer, living in the tombs,
By legion fiends possessed,
Would linger by the loving Lord,
Whose word had given rest;
But Jesus said, "Thy friends must see
How great things God hath done for thee."
Mark v:19.

Paul and Timotheus assayed
Bithynia to see,
To preach eternal life through One—
Jesus of Galilee;
But midnight visions sent them on
To preach the Word in Macedon!
Acts xvi:7-9.

Oh, ye who would in heathen lands
The Saviour's love proclaim!
Within whose heart this one desire
Burns with consuming flame;
But ne'er an open door you see,
Though daily crying, "Lord, send me!"
Isaiah vi:8.

It may be, in the far-off land
Your light would burn but dim;
It may be there's a little child
At home to win for Him;
Or else, mayhap, a wayward youth
Your hand alone can guide to truth.
John xxi:15.

It may be. in your quiet sphere,
A sick and trembling saint
But for your gentle ministries
Would waver, tire and faint;
Yet with the hope your courage brings,
In death's dark vale looks up and sings!
Matt. xxv:36.

God never hinders but to bless,
Preventings are in love;
And they who know His tenderness
Will most His ways approve;
Though oft our way may seem the best,
His will alone gives perfect rest. Rom. xv:3.

—*Emily Spurgeon, in Medical Missionary.*

THE NINETEENTH CENTURY—"WHAT GOD HATH WROUGHT."

Read at the Annual Meeting, New Castle, Pa., by MRS. J. R. SHARP.

STANDING on the threshold of a new century, tiptoeing, as it were, into the unknown future, where faint glimmerings of light may already be seen, all along the horizon of the intellectual and spiritual world, we are ready now to take a look backward at the progress we have been making along the various lines.

During the last fifty years more of the great mysteries of nature have been penetrated, and more of her resources developed and utilized, than during 5,000 years preceding. So say scientific men, and it is probably no exaggeration. Those of us here, not yet fifty years of age, have probably lived in the most important and intellectual progressive period of human history. Within this half century so very many inventions and discoveries have been made, so many marvels have been brought forth from God's storehouse, as to astonish us and we are prone to inquire, What would our grandparents have thought if any one had even hinted to them as possible the many wonderful things we have seen come to pass in our short day.

If we see the hand of God in the natural world, how much more do we behold his power and glory in the spiritual. His command, "Go ye into all the world," etc.. is still ringing down the ages. We cannot get away from it. Go into all the world and tell the good news to all, by whatever name called; wherever one is hiding go after him, hunt him out, find him, tell him that it is his privilege to lift up his heart and live. This is Christianity—the source of blessing, not to some, but to all. For it is true, as one has said, "Whenever and wherever the Christian church ceases to be a missionary church, it ceases also to be a Christian church, in the true and primitive sense of the word." But then it may be said by our practical friends "All this is well enough as a theory but in practice it does not work." Let us see how this is.

Several years ago when Mr. Chas. Darwin visited Patagonia he declared that the savages there were irreclaimably brutalized and degraded. Subsequently those savages were visited by Christian missionaries, and when Mr. Darwin saw the remarkable result of their labors, he frankly acknowledged his error and sent a contribution to the missionary society.

Fifty years ago there was not an inhabitant of the Fiji Islands who was not a heathen. Today there is not an avowed heathen there, and of all the persons inhabiting those islands it has been stated by careful observers that nine-tenths of the number are in the habit of attending church with regularity on the Sabbath. How does that compare with the Sabbath observance of Christian men and women living in our cities?

A few years ago the King of Siam gave $250,000 to Christian missions. Does it look as if Christian effort had been a failure there?

Several years ago the American minister in Japan wrote to a friend in the United States: "A vast field is open here—wide open, becoming wider every year, for Christian evangelization. The whole country is open to the heralds of the cross. These people are awakening from the sleep of ages in a manner that is perfectly marvelous and that has no parallel in all Christian history." And a Japanese paper remarked recently, "Buddhism cannot much longer hold its ground against the Christian faith, and Christianity must soon become the religion of Japan."

In Africa alone, in the last 60 years, 90,000 natives have been added to Christendom, and in this century not to speak of the great uplift of Christian civilization, there have been brought five millions of native converts to the truth of the glorious gospel.

Look at the result of 30 years work in Upper Burmah—1860 to 1890. When Thebau was inaugurated King at Mandalay, he was a monster of cruelty and the event was

celebrated by a massacre so horrible that several hundred of the nobility, and even members of the King's family, were among the number. The sacrifice of human life was so common that when the city of Mandelay was built 56 young girls were slain that the eight gates of the city might be free from all invaders. To attempt mission work in such a place meant captivity, if not martyrdom. Thirty years later, in that same city, the Baptist Missionary Conference was held and the Judson Memorial church dedicated. The Burmese gave largely to the cost. It was a native choir that sang, and at the Lord's supper, representatives of 500 churches and 3,000 believers, sat down together to keep the sacred feast, all bound in one bundle of life.

But take our own field—India and Egypt. The work has been greatly blessed there, and we have with us today living voices to tell the glad story of triumph over Mohammedan bigotry and Buddhistic heathenism. Our pioneers, Gordon in India and Lansing and Barnett in Egypt, with their consecrated workers, are ornaments to our beloved Zion of which we are justly proud.

Of course there is still much to be done. "There are," as one remarks, "in surveying the missionary field and outlook still large, populous and unoccupied countries absolutely without a mission station or a missionary, countries over whose vast extent floats the green flag of the false prophet, yet to be occupied by the church of Christ." Carey's two famous mottoes were these, "Expect great things from God," "Attempt great things for God." So instead of being dismayed by the little that has been done compared with what is to be done, there is every reason for encouragement in pushing the work forward with undaunted hope, with bold and resolute faith, all along the line. We should remember that it is only about 80 years since the church in Egypt and America entered upon aggressive missionary work, and that it has accomplished more relatively during that limited period than had been accomplished by the Christian church of the apostolic age.

Never did the Christian church have such power with which to push the work. The church of today, cannot be, must not be, the church of yesterday. It must not be, or it will not fulfill its duty. We cannot live on our past history, no matter how resplendent that history may be. The control of our new possessions in the Atlantic and Pacific oceans today imposes on the church the solution of many difficult problems in the interests of civilization and humanity. The shaping of the religious future of ten million people (more or less) could not in any circumstances be a slight task when we think that these millions are made up of bigoted Romanists, Mohammedans and wild savages. To what the government may do the church will need to add prayerful consideration of the situation and responsibilities, wise planning for the vast enterprise for evangelizing these millions, and generous provisions of money for the long and hard work of educating and training them for self-government. God's power is shown very clearly to us in opening up the way, and everything seems to indicate rapid progress.

And is it not a glorious consummation of Christian achievement of the nineteenth century to see so many millions of people in the short space of a few months, made shackle free from Roman tyranny? So oppressed that they could not rise from the yoke of ages, these people have had freedom bestowed upon them, which guarantees an open Bible. The spirit of missions of giving, of helping others less favored was never more conspicuously exemplified.

Many persons seem to think there is little need of home missionary work. They say, "Is not this a Christian land." If we take the members of Sabbath-schools and compare them with the population, we shall see how vast the number of persons are who are not connected with any church or Sabbath-school. So we must not forget the work of our city missions—those agencies and lines of work through which the church ministers to the material and spiritual needs of the industrial classes—caring for the poor and neglected children and rescuing the drunkard, the depraved and the vicious. Bis-

mark said, "All great cities ought to be swept off the face of the earth." He was thinking of them as the breeders of the revolutionary baccilus, which must inevitably result unless they are permeated by the purifying influences of the gospel. Our large cities will be no exception to the rule of large cities elsewhere, and they will largely write the history of our country. What will that history be? That depends on what the churches do in this line of work. The idea is not only to minister to the spiritual wants of these people, but to their physical well-being as well by earnest efforts to supply the lack of homes. Thus we have the rescue missions, medical missions, home for fallen women, seamen's and Chinese missions. Every city of consequence in Great Britain, United States and Canada has organized Christian mission work.

We must not forget Women's Work for Women. This world is rich in heroic talented, self-sacrificing, yea, martyr women. There is no field of research she has not entered, no rostrum she has not adorned; no forlorn hope she has not led; no mission field she has not consecrated. And yet the era of woman's triumphs is only in its dawn. While we do not ignore the fact that man has often stood nobly on the side of reform work, yet it must be admitted that woman has proved herself quite as capable, and in some phases of the work more efficient, because her sphere in life has given her a special adaptation to the work. The majority of those who take up the cross and follow Him in these days are women. In every generation a great host of women have published the Word of the Lord. Denied the right to do it in public assemblies, they have found other ways to preach Christ. As years have passed and woman has realized more fully her freedom in Christ, she has taken up every branch of His work. She has gone as a missionary where ever mankind could go. She "sits on conferences," as Samantha puts it. She holds great conventions, superintends great Christian enterprises, builds hospitals and homes and goes forth reaching her hands to the needy of every kind. Yet the home is not neglected, but, with all of these activities, she looks so well to the ways of her household that "her children rise up and call her blessed," and her husband also "he praiseth her."

In all that has been accomplished in the last century in the cause of missions in the home and foreign fields by our beloved church, what an honored place our women have held! Taking it all in all, it is a great privilege to have lived in this century and to have had a part in forwarding heaven-born projects for the race.

There is a beautiful incident connected with that great invention which has made all nations such near neighbors. In the beginning of its operation, Mr. Morse needed the approval and help of Congress to establish a line. He went to Washington, pleading, urging, for help. The session was at its close and still the bill was delayed. A member, a close friend of Mr. Morse, fearing a failure to pass the bill, and that it might be almost more than he could endure of disappointment, went to him and advised him to prepare for the worst; that as the last day of the session had arrived with 100 bills yet to be acted on, there was no likelihood that his bill would be reached. As the evening wore on and his bill was not neared, with hope almost dead, Mr. Morse. went to his hotel and began to pack his trunk for leaving. Ten o'clock came and the bill was not reached; 11 o'clock and on to just a minute before midnight, when Congress must adjourn for the term, the bill was passed. Up in the galleries sat a daughter of one of the secretaries of state, whose sympathy had been greatly aroused for the inventor and his project. Quick as a flash, when she saw the measure had passed, she darted out of the house and over to the hotel where Mr. Morse was stopping and conveyed to him the joyful news. Almost overcome with emotion, he said, "What can I do for you for this great kindness in bringing me the good word." She replied, "Let me indite the first message to be sent over the wire when completed." He promised. A year after when the line was completed between Washington and

Baltimore he wrote asking for the message. This is what she sent him, and it flashed across the wire, "*What God hath wrought.*" That was only a little over a half century ago. But the whole century, full of what is better than even all its inventions, and they have been wonderful, full as compared with many other centuries of noble plans and purposes and effort for saving souls from eternal ruin into eternal glory, we bring the history of it all and reverently laying it at the feet of Him, "who loved us and gave himself for us". We flash it far and wide, "What God hath wrought!' *Philadelphia Pa.*

MRS. SWIFT, THE SUCCESSFUL TREASURER.

By EMILY K. BISHOP.

THE Missionary Society at Bloomdale was in a languishing condition. At the annual meeting the treasurer resigned and the faithful few spent some time in deploring the state of affairs. Some of the members were in arrears for dues; some others had very little interest in missions, and there was a general apathy in the church concerning perishing souls. Still they must be true to their convictions; so they elected the officers for the ensuing year and made Mrs. Swift treasurer. Now Mrs. Swift was a bright little woman who could be depended upon to help make the things that she was interested in succeed. She was one of the members who regularly paid her dues and helped when they had the missionary teas. She did not want that branch of the church work discontinued; still she had not felt a personal responsibility for its continuance. Indeed she had but a faint realization of the meaning and scope of Christ's great commission.

The fact of her election to the treasurership caused an arrest of thought which disturbed her complacency. and caused her cheeks to flush with shame as she remembered times when she had lavished money upon herself and friends, and had doled out a pittance for the advancement of Christ's kingdom. Her pastor had formerly been a missionary, but on account of failing health had been obliged to leave his chosen work in the foreign field, and she vividly recalled the pathos with which he plead with his people to help spread the gospel at home and abroad. Said he,

"My beloved, you spend dollars for self and pence for God.
Oh! would you thus your Master meet?
Bringing, instead of golden sheaves,
Nothing but withered leaves?"

And she thought, if for no other reason than to gladden his heart and help his work, we ought to keep up the society. She could think of no one who could take the work more easily than herself, but it seemed a thankless task.

Brother Careful, who had been appointed to audit the books of the former treasurer, had said they were poorly kept, that there were no vouchers nor receipts, and the books showed that there had been no regularity as to time for collecting the dues, or sending the remittances to the treasurer of the Woman's Missionary Board.

It seemed discouraging to have so much work to do before things would be in good shape to begin with. And then she questioned if she would have tact and grace sufficient to meet the complaints and excuses from others that she had so glibly used in times past herself, such as

"The times are so hard."

"So many other calls."

"We must keep our home in style."

"The young people must meet the demands that the society makes upon them."

"Husband must have some social life, and the expenses of his clubs and lodges are quite heavy," and "My Culture Class, and Present Day Club, and Literary Circle take so much of my time and means that really I do not have much left for missions."

Then her awakened conscience contrasted the temporal and spiritual blessings of her own country with Cuba where life has been so freely offered for liberty; and Armenia

where Christians suffer torture and death for Christ's sake; of the wretchedness and despair of the groping sinful millions in heathen lands. While she thus mused she caught a vision of Jesus looking upon the unsaved multitudes, beckoning with outstretched hands and with tender compassion, saying, "These also must I bring;" and her heart began to throb with a new impulse. The Holy Spirit moved her to say, "Surely this place is a place of honor to which I am divinely called and I will accept it, and, with the help of God, I will make the most of it I can for Him. But if I make this work a success I shall have to be cheerful and gracious in manner, accurate in all my dealings, and be ready for every emergency."

Now it is a fact that Mrs. Swift was not very proficient in book-keeping. Her bank accounts sometimes failed to balance. But she determined that this work for the Lord should be carried on in business form. So she wisely took her husband into her confidence in this work.

Now Mr. Swift was a thorough business man and was pleased with his wife's decision.

The following are some of the rules evolved and some reasons for their adoption:

1. *Learn to add and subtract correctly.* This is essential to all good book-keeping.

2. *Count the cash* received at each meeting, before leaving the room, in the presence of some other person.

3. *Keep all the funds separate* from personal money. This debars all danger of borrowing the Lord's money for personal use.

Enter every penny received or disbursed on the books. Carefully balance at the close of each month, and have the books audited by an outside party at the close of the year.

5. *Be prompt in sending the money* to the treasurer of the Woman's Missionary Board, always stating plainly for what fund it is intended.

6. *Send the money* each quarter whether there be little or much. The treasurer can then send the amount promptly to the Woman's Board for Home Missions or the Woman's Board for Foreign Missions, as the case may be. The aggregate of the small amounts from each society makes it possible for the definite work to be carried on without anxious care, or the dread alternative of borrowing funds.

7. *Use Drafts or P. O. Orders*, the former, if possible, as they can be endorsed by the general treasurer and sent on to the headquarters.

8. *Be cheerful and hopeful;* the discouraged worker will make spiritless pleading, if she pleads at all. (Trust in the Lord, for it is His work and He can give strength, wisdom, courage, success.)

9. *Be faithful;* "doing all with singleness of heart as unto the Lord." In soliciting contributions do not slight the aged, the poor, the children or strangers. Make every call with an honest endeavor to advance the cause of Christian missions. Teach the people to be careful of the pennies by the penny-a-day and mission mite boxes.

10. *Be praverful.* One may ask God for favoring circumstances, for quiet nerves, for words of wisdom and force that shall reach the conscience and broaden the sympathy.

11. *Believe*, that human nature wisely and strongly enough appealed to, will be moved.

12. *Aim at large results.* The needs of the world are overwhelming. The work for missions is cramped and hindered on every side for lack of means, while there is money enough in the hands of Christians to take the Gospel to every creature in this generation.

The last rule was emphasized in Mrs. Swift's mind by the remembrance of how Miss Dorothea L. Dix, at one time in her extensive work of alleviating the sufferings of paupers and insane people, needed $50,000 to enlarge a hospital in Providence, R. I. She sought an interview with Mr. Cyrus Butler, a millionaire who was averse to giving even one dollar for philanthropy. He suspected her errand and tried to divert her mind by conversing on the weather and other trivial subjects, but after a little while she rose with commanding dignity and

said, "Mr. Butler, I wish you to hear what I have to say. I want to bring before you certain facts, involving terrible suffering to your fellow-creatures all around you—suffering you can relieve. My duty will end when I have done this, and with you will rest all further responsihility." Then quietly, clearly, and with suppressed emotion, she told the pathetic story of what she had seen with her own eyes. She told it as though there in that parlor were standing for judgment two accountable beings before the tribunal of an avenging God. Mr. Butler listened spellbound till she was through, and then abruptly said, "Miss Dix, what do you want me to do?"

"Sir, I want you to give $50,000 toward the enlargement of the insane hospital in this city."

"Madam, I will do it," was his answer.

The reflex influence of this systemetic missionary work helped to make gay little Mrs. Swift an accurate business woman, and a MODEL TREASURER. She was genial and tactful in pushing the work, calling the attention of those of large means to the example of Zacheus in giving; and to those of small means to the "two-mites" of the poor widow. As she became more and more consecrated to the work she realized that the crown of her womanhood was to be a co-worker with Christ.

When she began to really pray for the missionaires, their letters and notes in the MAGAZINE came as a message from familiar friends.

She was foremost in pushing the work and in arranging for missionary meetings, special mite-box opening meetings, and praise and thank-offering services.

The missionary society at Bloomdale, which also caught the spirit for aggressive work, took for its motto, "Always abounding in the work of the Lord," and was regarded by the pastor as one of the strong arms of the church. There was soon a large increase in membership and regular contributions. When there came a call from headquarters to meet or prevent a deficit, or to take up some special work, or to send a new missionary to either the home or foreign field, Bloomdale could be depended upon to do its fulll share.—*The Christian Missionary, Dayton, O.*

DR. WHITE BEFORE THE WOMEN'S CONVENTION.

THE following is an outline of the address of Dr. W. W. White before Women's General Convention in New Castle:

1. That our own country is the most highly favored in the world. Even in England, which ranks next, there is a large proportion of undersized men—undersized from generations of underfeeding. 2. That we in this country are in greater danger than any other nation of falling into the current of insatiable luxury, and forgetting the real problems of life. 3. That the mission field is being transferred largely from foreign countries to our own; hordes of foreigners are pouring in; and there is terrible indifference on the part of our own people. 4. That the revival in the home Church, so much prayed for and needed, is to come by way of the foreign field. 5. The sinful indifference of the many to this situation. 6. The unsurpassed devotion and self-sacrifice of the few. (Dr. John G. Paton, in Chicago at the time of the World's Fair, delivering a number of addresses, but with "no time to go to the Exposition.") 7. The little apparently accomplished in the foreign field. Most tourists see little result. After 100 years of missions only 3.000,000 nominal Christians; in that time 250,000,000 have been born. 8. The amount that has been accomplished. As an example: nearly all the operators and employes of the Egyptian railroads have come under the influence of our mission. The work will show in the future; it is not yet evident. The 100 years largely preparatory. From Abraham to Moses were preparatory centuries. God is preparing for large results. The underground work is be done now, like sinking the piers for a great bridge, when two years' work shows for nothing on the surface, but a little more will complete the structure. Instead of marveling that so little has been done, a thorough student of the situation will marvel that so much has been done. In 1843, not ten Christians in China; in 1893, 500; in 1897, 70,000, with a Chris-

tian community of 300,000. In a recent news telegram from China to London, it was said "Missions have done more than anything else for opening up China." 9. The greatness of the problem. Only Almighty God is justified in undertaking its solution. We cope with it only in His strength. 10. The character and efficiency of the foreign workers. 11. The baselessness, in general, of the criticism of missionary methods. 12. The heathen are lost. "Will the heathen go to hell?" The heathen are in hell! Unspeakable vileness of their religious books. Talk of "the pure Eastern religions"! The women are most lost of all. 13. There is no religion except the religion of the Lord Jesus Christ which will meet the case. This conviction, Dr. White says, which has always been his, deepens and strengthens with the years. A Hindu arguing said, "There are different ways of reaching the top of a house. You can reach heaven by your way, and I by mine." "There is, after all, but one way of reaching the top—by overcoming the force of gravity. Does your religion raise you? There is but one way of going from Calcutta to Bombay; distance must be covered. Does your religion cover the distance between sin and holiness?" Too much loss, even among Chistians, of beliet in the power of the gospel to save. Too much tendency to think that other religions are nearly as good. 14. The cheapest thing we can give is money. Sad separation of missionary families; expense of maintaining such family. But the example of Christian homes in the Orient is worth all their expense. 15. The growing recognition of the importance of prayer in the home land. We are at a crisis. Should study our Bibles for God's plan of saving the heathen, and pray that, when the hour of the great ingathering comes, we may not be unready for it.

PASS IT ON, OR A PLEA FOR THE GENERAL FUND.

I BELIEVE we all want to do the most good with our money, to place it where every cent will count, not only to please ourselves but for God's glory. We have saved and perfumed with prayer our offering for His needy ones, and let us send it wisely on its way in that channel, where it will best fulfill our wishes. Much discrimination is needed in distributing missionary funds. Who so well able to do this as those at headquarters, whose opportunities for judging where to spend and where to withhold (just as important) are so satisfactory?

Special objects should have special effort as side issues. It is often true that a full knowledge of facts about a "special" would rob it of all glamour which sentiment now throws about it and relegate it to the commonplace. Special objects should not be allowed to divert from its legitimate channel money which we as members of the Missionary Society should in loyalty sent to the general support of the work.

A mother wise and judicious in management has fostered a large family of children, but hard times have taxed her sorely and the time comes when she really needs help to provide against the winter's cold. Kind friends resolve to supply the want. One sends a sum of money, with a personal note saying, she loves Rosie—who is a taking child; "please buy her a new dress with the money." Well, as Rosie needs a new dress badly, that is all right, but so do the others need new dresses. Another friend, with generous warmth, sends a sum of money. She, too, likes Rosie; "please buy her a new dress." Several others follow suit with similar requests, in consequence of which Rosie has five or six new dresses, while poor, shivering Patience, the cripple, has neither flannels nor medicine; forlorn Bess no shoes; painstaking Rob no coat; and the whole family lack for food, clothing and warmth in order to buy Rosie *six new dresses.* Better send to the wise mother to spend according to her knowledge of the needs of each and all.

Our Woman's Board stands in this relation, and will insure a just distribution to all the workers, knowing how, when and where to place our money—much better than we can possibly know, that it may do "all the good it can, in all the ways it can, in all the places it can, to all the people it can." Shall we not sustain our Woman's Board and send our money unhampered to be distributed with justice and wisdom for the greatest good of all, and to the glory of God?

LOUISA S. IRVIN, *in Home Mission Monthly.*

FOREIGN NEWS BUDGET.

Egypt.

Mrs. Elizabeth Giffen, of Cairo, writes:

I had hoped that I would, by the time this reaches the Magazine, be able to see some of you and talk face to face. We often plan, but God disposes according to His own will. About the time we were ready to start for the home-land, Mr. E. M. Giffen was taken to the hospital here in Cairo with a severe attack of typhoid fever, and all our plans for home going were set aside for awhile. By the blessing of our Heavenly Father, he has so far recovered from the fever as to cause no anxiety, unless he should have a relapse. We are very thankful that he has been so well cared for, and trust that he may soon be restored to health and strength.

You have doubtless seen through the papers that the plague has appeared in Alexandria, and now we are finding it hard to get away from Egypt. All southern Europe has quarantined against Egypt and ships passing through the canal, and which wish to call at any port in South Europe, will not take passengers from Egypt. We trust however, that there will be some way provided. I do not mean to say that there is absolutely no way to get out of Egypt; it is the economical way we are trying to find.

The all absorbing thought and talk is about the plague. Up to the present there has not been much cause for alarm, but the news yesterday looked a little more serious. It is said, however, that it does not make much progress during the hot months, and we hope that it may disappear before the summer is over.

There seems to be always some deadly disease or pestilence threatening Egypt. What a comfort to know that we are in God's hands, and that his promises to us are sure. There is a great deal of sickness just now among the children and many are dying of measles. It is sad to see the mothers tenderly nursing their helpless little ones and knowing so little about caring for them or what to do for them. Often they are too poor to call a doctor, and it is as often that a doctor can do little for them, as their directions are not followed and mistakes are frequently made in giving medicine. I seldom go out of the house to visit, or walk on the street, but that I see something which causes me to be thankful for my blessings,

All the missionaries, so far as I know, are well, and although the days are hot, we still have pleasant evenings and mornings.

Rev. Mr. and Mrs. Hunt are rejoicing over their first born. A son came to bless their home yesterday morning. The Misses Hogg and Buchanan are expected here tomorrow evening on their way to Ramleh. They will stop over here to attend our Presbyterial L. M. Society on Friday morning. We are hoping to have a good meeting.

Just this week we received reports of the W. G. M. S. It made our hearts glad to hear how the Lord has blessed the labors of the women of our church. May He bless them still more and more and may their work extend to the ends of the world.

Mrs. Wm. Henry gives further news from Cairo:

For some months the Protestant Armenians have been holding service in our lower chapel. There are sometimes over 100 present. Their minister now is Mr. Knadjian, who was educated in England and who married an English wife. The congregation gave an entertainment a few evenings since. They began with tea and cake and after all had been served, there were addresses, singing, etc. To accommodate the mixed audience these addresses were spoken in four different languages. After singing and prayers in Armenian, Dr. Harvey gave an address in English. The next was in Armenian. Then followed one in Arabic; another in English, by Mr. Stewart, of the Soldiers' Home; then another in Armenian, one in Arabic, and the last one by the acting pastor in Turkish.

Mr. Knadjien preaches both in Armenian und Turkish alternately. It was remarked that every one would understand two of the four languages to some extent. The evening passed off pleasantly and we trust will result in good.

The Theological class closed May 18th, and the students have all gone to their fields of labor. They are a class of good workers, and we believe will do a good work wherever they are.

We had a good sermon, last Sabbath, from Rev. Ibrahim Gerges, the pastor from Bayadieh. He is trying to collect money to build a new church, which his people need very much. I remember hearing one of our oldest missionaries say years ago, "I am willing to give fifty dollars a year to help build new churches." If he were living now he would do well if he got off by giving that much a year as we are very often called on to give for this purpose. We have some very nice looking churches now through the country, but we hope to see many more.

One of the members from Kennei is now in Cairo with her son, who has commenced business. His wife is about twelve. They were married by the Copts in her traveling dress. She reminds me of a little girl walking around in her mother's dress. The mother does not like "city ways." She says in their congregation they are as one family. If one makes a mistake or does an imprudent thing, the sisters call to see her and talk to her about it. Or if one has a headache and stays at home, they at once call to see her and learn why she was not at church. Oh! that this were more common in all churches.

We have just enjoyed reading the minutes of the General Society. May God bless and strengthen the hands of these noble women who "labor much in the Lord."

Miss A. Y. Thompson shows in her brief item that the way of raising money for church work is the same the world over:

It often occurs that pastors of churches, or some representative of a congregation, try to gather funds from different places for the erection of church buildings. Just now there is one here who was ordained about eighteen months ago, and installed pastor of a congregation south of Minieh. There must be permission from Presbytery first. Usually it is interesting to look over the subscription paper, which is generally headed in Arabic, but the first names on the list are generally those of missionaries in the nearest station to the church. This one now here has a pleasant manner, and when I told him I could not give much he said encouragingly, "Beyond their power they were willing of themselves," quoting Paul's words about the liberality of the churches in Macedonia, and I put down my name for more than I had first thought myself able to give. This morning he attended the women's prayer-meeting in the Kubeisi school, because I had promised to go with him to solicit money from a wealthy Copt who lives in the neighborhood. When we went, we found him sitting in the reception hall at his garden gate, waiting for his carriage to come. After introducing

the minister, I went in to the court, and asked to see the ladies who were up stairs. The large down stairs rooms were busy with the work of the upholsterers, who were beating the cotton, sewing the cloth for new divans, etc.

The preparations are commencing for the marriage of the eldest (living) son in the up stairs drawing room. There were new blue-stuff curtains, and straight backed chairs and settees to match; also two handsome mirrors which had just been set up. As I had not time to sit there alone, I wandered after a time into the square hall, and was told by a servant to go into a room through another, where I found the lady of the house and her aged mother. The man of the house asked when I went down stairs, if we would teach his seven year old boy with the girls in the school as he would not attend school anywhere he had been sent, and he added, "I do not like to send him where there is no religion taught" The servant standing near said, "He tears our clothes, and the great are little with him" I told the father to send him on Monday, and we would do our best. So it remains to be seen how the matter will end. School discipline is rather difficult sometimes when there is no training at home.

Budget items from Asyut for May, by Miss Carrie M. Buchanan:

One of the most interesting items of news from Asyut this month is in regard to the dedication of the new church Our fine, new church was nearing completion at the time of the meeting of Egypt's First Synod, May 12, and this was considered a suitable time for the dedication, as there were present such a large number of native pastors and missionaries.

For over a year this day had been looked forward to with many prayers, and when the time actually was set for opening the church, we felt that it was the beginning of great things in Asyut. All our schools were dismissed for half a day in order to give the teachers and pupils who were members of the church an opportunity to be present. The hour for services to begin was 9 o'clock a. m., and long before that time the large building began filling up. Shortly after the hour a congregation of between 1500 and 2000 had gathered, and yet the church was not crowded; so you may judge of its size. It is built in the form of a cross, the two arms of which being the part reserved for the women, and the main part for the men. In the center, at the head of the cross, the pulpit is placed; not an artistic, handsome pulpit as one sees in most of the home churches, but just a large level platform surrounded by a railing. Upon this platform sat several native pastors who were to take part in the exercises of the day, two or three of our missionary gentlemen, and, of course, our own beloved pastor, Mr. Maawad. Dr. Watson made the opening address and was followed by the others, who made appropriate addresses or led in prayer. The last speaker was a layman, an eloquent young lawyer, who is a member of the congregation, and who moved the audience by his earnest exhortations to dedicate *our* temples of the Holy Spirit more fully to the Blessed Master's service. Unfortunately the construction of the church is such that few of the women could hear the discourses with ease, if at all There are also high barricades of wood separating the wings from the rest of the church, and above these barricades curtains are placed, and as the women sit behind these, their hearing can not be aided by sight.

After the dedicatory service instead of being lifted up with joy many of us felt like weeping with disappointment. We had longed for the time to come when the evangelical Christians of Asyut should be able to worship God in a place more honoring to His name than the old tumbled down church, which threatened every windy day to fall as did a certain other building "upon her worshipers." Our pastor too had had much worry and trouble in connection with the new building, and we had hoped for him a time of rest and peace and prosperity. A certain wealthy young man had given much time, and a great amount of money, in the erection of the church, and we had hoped that he too would have his reward.

However, we are told that where the men sit one can hear very well, and it is hoped that when the building is fully completed—the glass is not yet in the windows—the women may be able to hear better. But, my sisters in the home land, when you go to church and sit beside your dear old grey-haired father, or sing from the same psalter with your big strong brother, of whom you are so proud, think and pray for your sisters here in Egypt who must be separated from father and brother; who must worship behind a barricade and curtain; who can not, without great difficulty, see even the minister's face while he is telling the story of that love which makes all equal in the sight of God. And you wives and mothers, when you sit in your pew on Sabbath morning beside your husband and sons and daughters, pray for your sisters who have the curse of a false religion upon them and upon their land, which makes it a shame for a husband to walk to church with his wife, or to sit beside her even when he is commemorating the dying love of Jesus at the table of the Lord.

Next Sabbath morning, when you and your happy family take your places in your pew and bow your heads in prayer, pray, O pray, that the time may come when the love of Christ may so fill the hearts of the people of this land and make their minds so pure, that all barriers may be removed and Christian womanhood shall be honored and respected and no longer held back, bound by the fetters of foul Moslem customs.

The following is from a private letter from Pasrur, India:

The plague has been decreasing of late in Bombay, Karachi and a few other places. But cholera has broken out in Karachi, where they have been dying with it at the rate of some 200 daily.

The Seminary is being held here this summer again. There are only nine students this term. Rev. T. L. Scott and Mr. Lytle are the instructors. The students are all married, although some of them are rather young looking. We have a daily Bible class for the wives, which is conducted by Miss E. D. Anderson. She also has a class of women, wives of the workers, in the summer school.

Yours sincerely,

B. G. LYTLE.

A TESTIMONY PREPARED IN THE ARABIC LANGUAGE FOR THE MISSIONARY SOCIETY, BOULAC, CAIRO.

Translated by Miss Grace Brown.

"As the Lord liveth, and as thy soul liveth, I will not leave thee."

Like draws unto like, and in union there is strength. The spirit filled heart of Elijah drew unto itself another heart not unlike itself. The twain were tied by heavenly bonds, which only the wisdom of God could sever, and does this wisdom ever sever hearts bound by love?

Elijah disappeared from the earthly view of Elisha, but that disappearance gave unto Elisha a double portion of the Spirit—the Spirit by which he could discern heavenly things, and thus was his relationship with Elijah, the inhabitant of heaven, made closer than when he dwelt with him upon the earth, for the bonds of heaven are love

and grow strong the nearer we approach the throne.

It was Christ in those early ages, before he was manifest in the flesh, working in the heart of Elisha unto the saving of men and women. Elisha's whole life was a verification of his beautiful words to Elijah, "As the Lord liveth, and as thy soul liveth, I will not leave thee." He ever recognized the living power of God, and was always led by the influence of the living Spirit of Christ, the second and greater Elijah; and as Elijah conferred his spirit of power upon Elisha, so Christ delights to give unto us this same Spirit, for he has made us partakers of his power and sharers of his glory.

Fully aware of the divine right to draw near and to receive in abundant measure from the open hand of our God we have availed ourselves, the past year, of this holy privilege, and will tell you how kindly the Lord has dealt with us. In so doing we will give a brief account of the Boulac schools. We seek not to conceal the fact that, relying solely upon the power of God, we have supplicated his aid, and his strength in our work, and we have striven to do nothing except in his name, and in his power. As regularly as we have eaten our daily food, as regularly as we have slept our nightly sleep, just so regularly have we sought the bread of eternal life, and rested in the Lord for salvation. His power, His love, the manna of heaven must be in my heart, else how can I divide the gift unto needy souls?

The gift of prayer has been the mighty medium by which I have been enabled to bring about most happy Christian results. I speak of individual or secret prayer, for my faith in such is very strong.

At the close of the summer term last year, we had 200 girls, and we considered it a great blessing that God gave unto us so many to whom we could teach the truths of christianity; but, at the opening of the fall term, we desired a richer blessing and prayed the Lord to send us 300 girls. Since the first of January we have enrolled 270 girls, and in the new school at Rodit Ferrug, we have an enrolment of 60. How truly God verifies his promise "Ask and ye shall receive."

Again we prayed for favor and acceptability among the people, that we might be so guided, day by day, as to show them the beauty of a Christian life; that the love and gentleness of Christ might be in us, and that we might accept every little opportunity to do good, even though sometimes it were only a smiling countenance or a few cheerful words in some miserable home. In visiting the dwellings of my children, in looking after the sick, the needy and the afflicted, my own soul has been richly blessed by the presence of Christ dwelling in me. I can truly say, it has been the happiest year of my life, for I have learned "how beautiful are the feet of those who carry the glad tidings of the gospel appeal." The sweet tidings of Christ are carried not alone by word of mouth, but every little act of love, even the giving of a cup of cold water, conveys the message of our Saviour.

Again I have prayed for strength, for physical strength, that in this far eastern land where weakness and disease are so rife, I might be kept in perfect health, and thereby render full my service unto earth's needy ones. In this too he has verified his promise, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

We have prayed too for helpers in the Lord's vineyard. As our work increased we needed an increase of laborers, and how kindly our Heavenly Father has provided them. From our own dear girls, and by the help of the Spirit of God, we have developed teachers who most faithfully heed the Master's call, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Seven of these young women labor with me daily in the Kullalie school, while two others labor in the Rodit Ferrug school. We have wrestled much with God for these young girls, our helpers in Christ Jesus; that they be not only teachers of secular studies, but that they know humility, love, gentleness and peace; that they be beautiful, in character, and beautiful in conduct, possessed with the power of God to draw souls unto eternal life. Last October we rejoiced much when two of these young women united with the church and became one with us in the great body of Christ. "Paul may plant and Apollos water, but God giveth the increase." Let us plant the truth and water it by love and cheerfully wait on God; for the increase is sure.

YOUNG PEOPLE'S DEPARTMENT.

The Missionary's Watchword—"Ready."

"Behold, thy servants are ready to do whatsoever my lord the king shall appoint."
—2 Sam. 15: 15.

Ready to go, ready to wait,
Ready a gap to fill.
Ready for service, small or great,
Ready to do His will.

Ready to suffer grief and pain,
Ready to stand the test.
Ready to stay at home and send
Others, if He see best.

Ready to do, ready to bear,
Ready to watch and pray.
Ready to stand aside and give
Till He shall clear the way.

Ready to speak, ready to think,
Ready with heart and brain.
Ready to stand where He sees fit,
Ready to share the strain.

Ready to seek, ready to warn,
Ready o'er souls to yearn.
Ready in life, ready in death,
Ready for His return.

—*Selected.*

Education of The Young People.

By Miss V. F. Penrose, Germantown, Pa.

The people of the United States spend annually for jewelry, $450,000,000; for tobacco, $600,000,000; for liquor, $1,200,000,000; and their capital is $80,000,000,000. And yet the funds being contributed by the Christian Church to foreign missions are utterly inadequate to meet the demands of a growing work. Why?

The reason is not found only in the increase of benevolent objects at home, hospitals, asylums, all sorts of charitable work, each claiming our supreme attention. Giving is not systematic. Worldliness has increased, "and the love of many waxed cold." A personal interview with the living Christ is needed. The "unbelieving world," as has recently been said, is the church at home. God's power has not changed. If we would lay hold on Christ we would realize at once the eternal truth of His words: "All power is given unto Me." Ignorance of the world-wide work abounds, and largely explains the situation. A most important factor is the Sabbath-school.

Let each class take, as a class, one missionary magazine, and have interesting bits marked. Truly, if once our Sabbath-schools as a whole begin to have information of the progress of the Kingdom as an integral part of their Christian education, much prayer being offered in the schools, as one need after another is shown, the whole church will be better informed and interested. Many are in the schools who attend no other service, who do not belong to the Christian Endeavor Society (where perhaps quarterly they may hear of missions) nor to bands. It is a marvelous opportunity to begin at the beginning and make prominent the fact that our chief work is to make Christ known throughout the world.—*Missionary Review.*

Ho Eisho, The Lamp Mender of Yokohama.

One of the most familiar figures in Yokohama for some years past was that of a Chinaman wheeling a small cart through the streets and calling out from door to door, "Have you any lamps to be mended?" Often he might be seen engaged in earnest conversation with his patron or the passer-by, and sometimes quite a crowd would be gathered about the little cart to listen to his exhortations. Some laughed and ridiculed him, but others listened intently, as if impressed by his teachings. To either Chinese or Japanese he talked with the same eagerness, and among them were often those whom he had helped in time of need.

This poor preacher, though only a lamp-mender, kept two bags inside of his coat. When he received his pay for mending a lamp, he divided it putting a half in one bag and the other half in the other. The money in one bag he used to supply his own simple wants, but the other was the Lord's bag, from which he gave alms to the poor; and if he had more than enough for his daily needs in his own bag, the balance of that was given away also.

"FAITHFUL IN THAT WHICH IS LEAST."

His home was in a humble place in China-town, where it is said he had not room enough to lie out straight. Yet this man, living so simply, and engaged in such menial employment, was once wealthy and the owner of houses and lands in Yokohama.

He was born in the southern part of China. His parents died while he was young, and being left free to go where he chose, he came to Japan to seek his fortune. Working early and late he succeeded in accumulating a large property. Having married a Japanese his possessions stood in her name, and it was not long before he was left with nothing at all. The effect was to drive him almost mad. Then, on the pretext of being a religious pilgrim, he obtained a travelling passport and went through the whole length of the land, enduring all sorts of privations and hardships, until sickness compelled him to return to Yokohama.

In the course of his sickness he one day bought a book of a paper-rag dealer, in order to have something that would divert his mind. It was a Bible; and though there was much in it that he could not understand, he was impressed by its teachings, and felt they were true.

Soon after a Christian invited him to go

to church, and he went very willingly. What he there heard deepened the impression already made, and it was not long before he heartily accepted the new teaching, and acknowledged his faith by baptism and admission into the church.

"A LAMP SHINING IN A DARK PLACE."

From that time forward he gave up all ambition to become rich, and engaged in active efforts to lead others into the Christian way. For the accomplishment of this purpose he took the humble occupation of a lamp mender, because it gave him constant opportunities to preach the gospel to the people.

Thus he went about the streets drawing his little cart, year after year, telling of Christianity to the crowds that collected about him. He was urged by those who knew his ability to go into business again, but he ever replied, "What shall it profit a man if he gain the whole world and lose his own soul."

Had it not been for his faith in the invisible and hope of eternal life he could never have endured the ridicule, persecution, poverty, and discomforts of his simple and devoted life. His one joy and comfort lay in going to church and meeting with Christians. On Sabbaths, and at all religious services, he took a most active and efficient part. In the Japanese meetings he was prompt and pertinent in prayer and Scripture exposition and in exhortation. In mixed meetings of Japanese and Chinese he was invaluable in fluently rendering Japanese into Chinese for his fellow nationals.

In his last illness he was carried to the hospital, and as long as he was able he gathered the other patients about him and talked to them of Christ. When he grew so weak that it caused him intense pain and weariness to be raised in bed, he still prayed and talked with all who came to see him. In his last hours the exhortation most often upon his lips was, "Let not Satan deprive thee of thy crown"; and, as earnestly as ever he endeavored to impress upon every one the importance of winning eternal life. In his last moments, all his exhortations given, his prayers ended, he murmured, "Peace," and slept.

"GREAT LAMENTATION OVER HIM."

At the funeral services the church was filled to overflowing with Japanese, Chinese, and missionaries, all met to mourn the death of this poor Chinaman, destitute of means to buy a last resting place for his tired, emaciated body, but rich in faith and good works. As the pastor gave a history of his devoted and useful life the whole congregation was moved to weeping.

As the long procession passed through the streets people wondered who could be having such a grand funeral; and they were filled with astonishmeut when told that it was the funeral of Ho Eisho, the lamp mender.

We may all wonder at the influence of this simple, obscure life. He was not an accurate or eloquent speaker, and people would never listen to him on account of his skill or learning. The power he wielded was the power of faith and zeal, the power of a man who loves God with all his heart and his neighbor as himself; and it is a power which lives after he is dead to make men better by drawing them nearer to God.

Knowing Your Bible.

The good old custom of "learning by heart" has fallen somewhat out of use in our families and Sabbath-schools, we fear. Here is a list of passages whose location should be familiar to every Christian, and which will give an excellent exercise for a Junior society.

The Lord's Prayer—Matthew vi.
The Commandments—Exodus xx.
The Beatitudes—Matthew v.
Paul's Conversion—Acts ix.
Christ's Great Prayer—John xvii.
The Prodigal Son—Luke xv.
The Ten Virgins—Matthew xxv.
Parable of the Talents—Matthew xxv.
Abiding chapter—John xv.
Resurrection chapter—1 Corinthians xv.
Shepherd chapter—John x.
Love chapter—1 Corinthians xiii.
Tongue chapter—James iii.
Armor chapter—Ephesians vi.
Traveler's psalm—Psalm cxxi.
Bible study psalm—Psalm cxix.
Greatest verse—John iii:16.
Great Invitation—Rev. xxii:17; Isaiah lv:4.

—*Christian Uplook.*

Programme for September.

SUBJECT.—"Our own educational and medical work, Foreign and Home."

A prayer-song for washing.—Ps. 51:1, 2.

A Song of Thanks-giving.—Ps. 136:1, 7.

A prayer for help.—Ps. 143:1, 6.

Prayer in concert.—Ps. 67.

Roll call.—Responded to with verses showing what knowledge and wisdom will do for us.

A number of sentence prayers.

Scripture reading by leader.—Psalm 119:169-176.

Sing Ps. 25 3id verse.

What are some of the benefits of a good education? A three-minute paper.

What advantage did Moses' "learning in all the wisdom of the Egyptians" and Paul's "sitting at the feet of Gamaliel" give them in their life work? A three-minute paper.

QUESTION EXERCISE.

Name and locate the colleges and theological seminaries under the care of the United Presbyterian church.

What other schools are we supporting?

(*a*) *Among the Freedmen.*

Where are these schools?

Are the colored boys and girls anxious to learn?

What new feature in educational work among the Freedmen has been introduced within the last two or three years?

Where is the Industrial farm? What are the principal products of the farm?

Who gave the money to pay for it?

Is it proving a good investment?

Are you sorry, boys and girls, that you saved your nickels and dimes for that purpose?

How much money was given by the whole church during the past year for educational work among the Freedmen?

(*b*) *Among the North American Indians.*

How many schools and where located?

Name the missionaries and teachers.

How many pupils were in school last year?

By what Board is this work supported?

Do you think we have done all we might do and should do for these poor ignorant Indians?

(*c*) *In Egypt and India.*

How many schools have we in these two foreign countries?

How many pupils in attendance during the past year? How much money was given by the home church during the past year for educational work in these countries?

Have we medical missionaries? Name them.

Why should we send Christian men and women to minister to the afflicted bodies of the heathen?

Have we hospitals in India and Egypt?

Give the name and location of each.

What special interest have our Juniors in the medical work in India?

What is the special object to which our Juniors are to contribute this year?

Sing Ps. 90:8.

A few words and closing prayer by superintendent.

Would suggest that these questions be given out at the August meeting. The larger members can assist in copying them, and as the children will be out of school they will have ample time to find answers. It might stimulate interest to divide the society and allow each side to choose a captain. The side answering the greater number of questions being considered the winners.

The meeting being held on a week day a social hour might follow in which wafers and fruitage furnished by all, could be served by the defeated side. This being the first meeting after vacation it should be made a grand rally.

MRS. H. W. CRABBE.

Los Angeles, Cal.

EDITORIAL.

We are quite sure the readers of the MAGAZINE will join with us in regret that the two ladies who, together with the lamented Mrs. Carson, and one remaining member, constituted the Magazine Committee at its inception, have parted from its management. To the Committee, past and present, the work has been, it is scarcely necessary to say, one of love; to Mrs. Patterson and Miss McDowell it has been that and something more—a devotion. At no time, from the doubtful days when anxious effort finally had its reward in the issuance of the first number of the MAGAZINE, twelve years ago this month; during the difficult days of its first year's experience, and through after periods of perplexity and trial, have the hearts of these ladies ever grown faint, and they have been unremitting in every exertion tending to promote the usefulness and perpetuity of the MAGAZINE.

The influence for good which the MAGA-

ZINE has exerted during these first twelve years of its existence can not be computed, and may not be easily imagined. It has certainly helped, in a marked degree, to unify and weld together, enlarge and vitalize, the missionary efforts of the church. It has brought the workers in the field, both home and foreign, into sympathetic communication, and has awakened a spirit of inquiry, which its endeavor has been to satisfy. To promote in every way the interest and helpfulness of the MAGAZINE, these ladies have remitted naught of zeal or effort, which their successors on the Committee can do no better than to emulate.

To the Readers of the Women's Missionary Magazine:

DEAR FRIENDS:—Our resignations as members of the Magazine Committee having been presented and accepted, our connection with the MAGAZINE ceases. Friends will please make note of this in sending communications to the MAGAZINE.

With deep thankfulness to the kind Providence which has watched over the MAGAZINE from the beginning, with gratitude to friends all over the church and in other denominations, and with best wishes for the continued prosperity of the MAGAZINE,

Affectionately,

BELLE MC. PATTERSON,
SALLIE MCDOWELL.

This is preminently the month of vacations, when many persons forsake the humdrum routine of daily life, and go toward mountain, sea, or lake in search of rest and health. Much has been said in the way of urging people to preserve their religion intact amid temptations to carelessness or frivolity. The best way to prevent retrogression is to establish progression. So, while not demanding too much from the wearied minds and bodies of those who desire to use their holiday time in recruiting health, yet we venture to suggest that much may be done to help others spiritually, without making great drafts upon the vitality. Perhaps a simple way might be by taking in one's trunk a little package of attractive leaflets, which could be given to the children, who are nearly always accessible at summer resorts. True it is, that one might run the risk of being called a "tract distributor," but it seems as if a great deal of good might be done in this unobtrusive way.

It is refreshing to remember the great number who are in these days able to obtain a little breathing-spell during the warm weather. Yet, there are many who do not find it possible to secure the soothing ministrations of sea and sky—some who must remain shut in the towns and cities; some who, though living where they might see much of nature's glory and beauty, are yet by the cares of life prohibited from enjoying these sweet influences. It seems only kind that the holiday-takers should remember those not so fortunately situated, and should in some way, show them sympathy. A letter—even a brief one—sent from some resort, may testify a consideration for the friends left behind. Or, if one be too completely weary to write even a note, a little gift taken back to some person who "has been long in city pent," may put heart into the life of one who is well-nigh crushed with the dreary monotony of his days. We may often give pleasure to another, moreover, by recounting, in as interesting a manner as is possible, the entertaining events of our summer's trip.

We are now in the "high-tide of the year," but it will not seem long until the sober autumn shall be upon us. With the advent of September, the question of schools and colleges is notably before the mind. Once again we would press the claims of the Bible Training School in Xenia. Here may be found facilities for a better understanding of the Scriptures themselves, of the great fundamental doctrines of Christianity, as well as of our own denominational beliefs. Let this school share in your thoughts. Be concerned to speak of it to others.

It is with pleasure that we notice the anniversary issue of the "Woman's Missionary

Friend." This periodical has been in existence thirty years, raising its torch of Gospel light, and spreading abroad its enthusiam for Christ's work. We offer it hearty birthday congratulations, and trust that many anniversaries may yet be in store for it. The contents of this number are instructive and interesting, and the daintily designed cover is quite suggestive, with its chain of joyous bells.

It is encouraging to observe the tone adopted by the July number of Woman's Home Missions (Delaware, Ohio,) with regard to the question of Sabbath observance. It seems at times almost a hopeless task to endeavor to stem the torrent of Sabbath desecration, even among those who should be concerned for its preservation. There have been frequent references made to the stand taken in London against the introduction of newspapers published on the Lord's Day, and we would fain hope that the sentiment manifested there might be contagious in its character. Let us not be contented, however, with laying down laws for other people, but prayerfully keep guard against the insidious sapping of our personal beliefs and habits with regard to Sabbath-keeping. God's holy day may be as really, if not as offensively, profaned when we are sitting quietly at home as if we were riding upon the railroad train. This, however, is no argument in favor of the more open form of Sabbath-breaking.

When the populace of Valencia and Barcelona made furious attacks upon monks and monasteries, it was but carrying out the lesson so frequently and fiercely taught in past days by its spiritual guides. These outbreaks are but the legitimate result of the Inquisition and the Auto-da-fe.

The sixteenth annual session of the International Missionary Union which was held in June at Clifton Springs, N. Y., seems to have been an interesting and profitable meeting. One hundred and forty representatives from the mission fields were present at the conference, and many matters were discussed. There were addresses on points of interest to those who have at heart the evangelization of the world. We may record one pleasing incident of the meeting. This was when each member of the Union was given a copy of the recent biography of George Müller. The election of officers for the coming year resulted as follows: J. T. Gracey, president; S. L. Baldwin, vice-president; Mrs. C. C. Thayer, secretary; Rev. C. C. Thayer. M. D., treasurer; Mrs. Merritt, librarian. We trust that grace and strength may be given to these officers so as to aid them in the work.

Early in August, the Young People's Christian Union of our church will hold its annual convention. Toward this date, the members have been looking, and for this meeting they have planned. May He who once looked upon a young man and loved him, be present at this gathering, and, unseen but not unrecognized, preside over all its deliberations, guide it in every undertaking!

It is important that the membership of missionary societies work intelligently. Think what a revolution 23,633 persons could make if their hearts were in the work and their minds well informed as to the missionary operations of the church. This can be done by a careful study of the Annual report. What would be thought of the pastor who neglect year after year to supply himself with the Minutes of the General Assembly, the "record book" of the churches doings and benevolences! We urge every one to make good use of the Annual Report, and, as a result, a magnificent increase in every department is sure to follow.

Free Literature.

A fifteen-page leaflet entitled, "Condition of Women Under False Religions" (A plea for medical missions), prepared by our Thank-offering secretary, will be sent out *free* with every Thank-offering box ordered. All societies in the church should aim to have the boxes in use for the offering for May, 1900, and these, with the free leaflets,

should be ordered promptly from Mrs. Mary C. Porter, 824 Liberty St., Pittsburg, Pa. Hereafter there will be no mail or express charges on Thank-offering boxes or envelopes, *unless societies volunteer to meet this expense in ordering the same.*

Agents Please Notice.

Those who have had the management of the Magazine have never allowed themselves to forget or overlook the fact that its success and increased circulation is due to its constituency. We can only strive to warrant a continuation of success, but it remains with our friends to say whether the efforts deserve it. We desire to bring every woman in our church closer to the Magazine and to the great work it seeks to advance. It would be strange indeed if an enterprise which has been built up so largely on the affection of its readers should not wish to take others into partnership and share with them the profits.

The Magazine is dependent wholly upon the personal effort of missionary societies and agents. The methods used by secular Magazines are impracticable and too costly. The Magazine exists for a different object, and must be sustained by different methods. We therefore appeal to our agents and friends to present the claims of the Magazine at the meetings of the missionary societies, especially of August and September, and aim to secure at least half as many subscribers as members. We recommend agents to use the Magazine in their appeals, reading extracts therefrom, which method has been found potent in increasing the list.

As we enter the twelfth year may we do so hopefully, and with gratitude, that if our best has seemed good in the past—and it must have seemed so or so many friends would not have remained with us from year to year,—our best in the future may be better. What the harvest will be, through the influence of the Magazine, only the Lord of the harvest knows.

THE BOOK-SHELF.

THE CRY HEARD. By Ella Perry Price.

The author of this book is certainly in earnest as regards the necessity of mission-work both at home and abroad. The story deals with a group of people, some of whom are at the opening of the tale deeply concerned for the advance of Christ's Kingdom, and filled with ardent desires for the amelioration of those wretched beings who know not the Way of Life—beings not only in spiritual darkness, but submerged with terrible earthly ills as well. The interest of the reader settles around the efforts made by these earnest people, and the gradual conversion to a better opinion of those other characters who had at first been indifferent. Some threads of romance run through the book, but these are wisely not allowed to absorb the entire attention of the reader. The author's great aim seems to have been to arouse the careless, and for this end her book is admirably fitted. We can heartily recommend the work as suitable for Sabbath-school or missionary libraries. Many facts are adduced and arguments brought forward which would be valuable to those wishing to acquaint themselves with the various aspects of missionary work. The volume is tastefully bound in gray and blue. Price $1.00. Curts and Jennings, 220–222 West Fourth Street, Cincinnati, Ohio.

A CENTURY OF DISHONOR. By Helen Jackson, (H. H.)

This book, sent out by Curts and Jennings, is one which, although not of very recent writing, is yet of great interest. Most people will agree that the question of the American Indian has not always been regarded in the light either of humanity or Christianity. Mrs. Jackson (Helen Hunt) was deeply concerned about the ill-treatment to which the Red Men have been subjected, and, both in this work and in "Ramona," has espoused their cause and has done her best to right it. The statements made in the volume under review are startling; and taking these in connection with some corroborative reports made by Christian missionaries we are forced to believe that the Indians, while no saints, have yet been grievously sinned against. The attitude adopted toward them by William Penn, upright and fair, treating them as he would

any other human beings, or the efforts toward their evangelization made by men like John Eliot or David Brainerd—snch would have been, we believe, the best "Indian policy." Any one desiring to know the state of these affairs, and the Indians' point of view, would do well to read this book, if he have not already done so, and to give it careful attention. Our own denomination, having established missions among these brethren of a different color, should feel an interest in their condition. The Roman Catholic church has been making efforts to secure the Indians' allegiance, and Protestants ought not to be indifferent in the matter. Price of this book, until the present stock shall be exhausted, is $1.00. Curts and Jennings, 220–222 West Fourth Street, Cincinnati, Ohio.

THINGS THAT MAKE A MAN. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

It is probable that many readers of the Women's Missionary MAGAZINE may be interested in the training of those who shall eventually become men, and we think they would be helped by the hints thrown out in this well-written booklet. The style is graceful, and the thought suggestive. Price ten cents, postpaid. The Presbyterian Board of Publication, 1319 Walnut Street, Philadelphia, Pennsylvania.

KAMIL ABDUL MESSIAH. By Rev. Henry Harris Jessup, D. D.

Any one reading this volume, which has as its secondary title, "The Setting of the Crescent and the Rising of the Cross," cannot avoid being impressed with both the difficulty and the possibility of making a convert from Islam. The false doctrines of Mohammed, containing, as they do, some grains of truth, fasten themselves upon their votaries with such tenacity that the victims seem shackled and unable to make any effort toward freeing themselves. But the grace of God is all-availing, and some, who have called the Koran their holy book, have been, under the influence of His guiding Spirit, led to say as did Kamil, "It is clear to me * * * that the Old and New Testaments are complete and perfect in everything needed in religion, a guidance to mercy, and enlightenment to all men of all sects and faiths, lights to their hearts, by which they see truth and discriminate between truth and falsehood, and a guide to laws which are the true way of God, and a mercy, for if we act according to them we will receive mercy from God."

This young Syrian, Kamil, a man naturally amiable and intelligent, having been led to place himself under the influence of Christian missionaries, became a convert, and eventually devoted his time to carrying to others the glad tidings of salvation. The history of his brief life and his sudden end is simply and touchingly told by his friend, Dr. Jessup. From certain circumstances it seems reasonable to suspect that Kamil's death was brought about by foul means, and that he was entitled to the martyr's reward. His story is fitted to kindle ardor in our hearts, and to encourage Christians in their noble strife for the souls of the followers of the false prophet. The book is well-executed, and the illustrations are pleasing. Price, $1.00 postpaid. Presbyterian Board of Publication, Philadelphia, Pa.

THE MEDICAL MISSION, ITS PLACE, POWER, AND APPEAL. By W. J. Wanless, M. D.

We would most unhesitatingly advise all to read this pamphlet on a subject of vital interest to the cause of missions, specially in foreign lands. The presentation of his subject by Dr. Wanless is exceedingly cogent, and the facts which he asserts are sufficient to make our hearts bleed with sympathy for our neglected fellow-men, many of whom have much misery to bear in this world—misery unalleviated by the assurance of a fairer, happier land where sorrow shall never come. When we reflect upon Dr. Wanless' statement that India has but one doctor to about 300,000 people, while in the United States there is one to every 625 of the population, we are appalled

by the vastness of wretchedness implied in such figures. For this means that not only are the unhappy natives devoid of the ministrations of intelligent physicians, but that they are left to the mercies of their own doctors, who employ all kinds of barbarities in their futile efforts to expel disease. Theoretically, the most of the reading public is aware of the neglected condition of the natives in heathen lands, when illness invades their homes. But it is quite different to have an accurate idea of the real condition in such countries under such circumstances. This definite view one may be greatly helped to obtain by Dr. Wanless' little book, which is a clear, calm statement of a great need, and a great opportunity. For so is human nature constituted, that our minds are very easily reached through the medium of our bodies, and our souls more readily touched by one who brings us the antidote to physical pain. Price, ten cents, postpaid, Presbyterian Board of Publication, Philadelphia, Pa.

We acknowledge also the receipt of "The Conversion of the Maoris" by Rev. Donald MacDougall, from the Presbyterian Board of Publication, and of "Catherine of Siena" by Dr. Arthur T. Pierson, from The Funk and Wagnalls Company. These we hope to review next month.

Women's Missionary Conference.

A missionary conference by representatives from all churches holding the Presbyterian doctrines of faith will be held in the Church of the Covenant, Washington, D.C., on October 3 and 4. Three regular sessions will be held, one afternoon to be given up to a social function.

One official delegate from each of the twenty-eight societies and boards included in the Union, and all invited missionaries and speakers, will be received as members of the Conference and entitled to its privileges, and may avail themselves of reduced railroad and hotel rates. To this conference the entire Presbyterian constituency is invited.

Important.

The Minutes of the Annual Meeting of the Women's General Missionary Society, held in New Castle, Pa., can be had on payment of postage,—three cents a copy—by applying to the general Literature secretary, Miss Emma Mabon, 180 North Ave., Allegheny, Pa.

Gleaned for Missionary Societies.

By MRS. MARY CLOKEY PORTER.

The first Sabbath-school was organized July 1780 by Robert Raikes of Gloucester, England, among the ragged children of that city.

**

The Sabbath-schools of the world number 252,245, with 25,621,204 officers, teachers and scholars.

**

In the United States the 138,180 Sabbath-schools enroll 1,413,987 officers and teachers and 11,497,328 scholars.

**

The Sabbath-schools of the United Presbyterian church report 12,079 officers and teachers; scholars, 113,502; contributions last year, $92,245. The number of scholars who confessed Christ during the year 3,525; new mission schools opened, twenty-one.

**

On June 6, 1844, George Williams, a young clerk in England, organized a young men's prayer-meeting and Christian club to meet in his own bed-room. This is the origin of the world wide Young Men's Christian Association. Today there are 5,075 associations established in 45 countries with an aggregate membership of 469,902. Estimated value of buildings and real estate, $24,542,000.

The college Y. M. C. A., of Calcutta, India, has the largest regular attendance of non-Christian students at its gospel meetings of any association in the world. The average attendance is about 500 per week nearly all of whom are Hindoos. This association conducts six evangelistic meetings a week besides other meetings for prayer and Bible study.

**

The Chicago Y. M. C. A. employs 110 secretaries to carry on its work among its different branches.

**

The Student's Volunteer Association had its origin in 1886 at Mt. Hermon, Mass., in connection with the first International Conference of Christian students. Its present enrollment is over 4,000, one-third of whom are women.

**

In 1898, out of 1000 institutions of higher learning in United States, 839, (representing schools of 48 denominations,) were in sympathy with the movement.

**

To January 1898, 1,173 volunteers had gone as missionaries to 53 different countries under appointment from 46 missionary societies.

**

In a single year the Student's Volunteers contributed $40,000 to the mission cause.

**

The eighteenth annual report of the Christian Endeavor societies shows 42,075 societies in United States; 3,487 in Canada; 10,128 in foreign lands; 123 floating societies; total 55,813 with a membership of 3,350,000.

**

The Christian Endeavor pledge is printed in ten different languages in India alone, where there are over 400 societies.

**

During the past year 3,148 members of Young People's societies in Australia professed their faith in Christ.

**

Each year the gifts to missions by the Christian Endeavorers are increased. The society that leads the list for the past year is St. Peter's German Lutheran church, Allegheny, Pa.; the total amount given to their mission boards, to their home church and for benevolent purposes is $1,583,74.

**

The Bible Reading Band, whose members are reading the Bible through systematically, numbers nearly ten thousand.

**

The comrades of the Quiet Hour, who covenant to set apart at least fifteen minutes every day in the early morning hour, if possible, for meditation and communion with God, number 15,508.

**

The Tenth Legion of Christian Endeavor is an enrollment of all Christians who promise to give one-tenth of all their income to the Lord. Its membership has reached 14,627.

**

The Young People's and Junior societies of the United Presbyterian church number 1,029 with a total membership of 41,280.

**

Over five thousand of this number are tithe payers.

**

Among the United Presbyteriau missions in Egypt there are ten Senior societies with a membership of 228 and one Junior Union with 26 members.

**

The Christian Union in Asyut College Egypt numbers 106 members with an average attendance of 275. Its meetings are held twice a week. Its members carry on mission work among the near villages.

**

Robert College at Constantinople from 1868 to 1892 sent out two preachers and 57 teachers.

**

Beirut College, Syria, from 1870 to 1897 sent out 6 preachers and 19 teachers.

**

Asyut College, Egypt, from 1870 to 1897 sent out 54 preachers and 150 teachers. (Robert College and Beirut College are largely endowed while Asyut College has no endowment,)

**

The Young People's Christian Union is planning to celebrate its tenth anniversary in August, 1899, with a gift to missions of $50,000.

During six months of 1898, one hundred members of the student's campaign visited one thousand Methodist churches and Epworth League Chapters and organized 600 missionary committees; established 300 classes for mission study; pledged 15,000 members to systematic contributions to missions and introduced 500 sets, or 8,000 volumes, to mission libraries.

**

The members of the Epworth League propose to celebrate their tenth anniversary by raising $100,000 to open mission work in Cuba, Porto Rico, Philippines and other fields.

**

The Epworth Leagues in Canada are supporting 21 missionaries.

**

The gifts of the Young People's societies of the United Presbyterian church increased in 6 years from $5,264 to 42,650.

**

The American Seamen's Friend Society in the closing three months of 1898 sent out on vessels, 22 new loan libraries and reshipped 47 others. The total number of libraries thus put to use numbers 10,500.

**

The London Missionary society received last year through collecting cards given out to boys and girls the sum of $38,627, for the support of mission vessels.

**

Over 40 women graduates of a single mission school in Ceylon are at work as Bible women among their own people.

**

Mt. Holyoke College during its 60 years of existence has sent out 187 of its graduates as foreign missionaries. Oberlin College has sent out one hundred and twenty-three.

**

The Moody Bible Institute, Chicago sent out last year 34 students as pastors, pastor's assistants and church missionaries; 13 to rescue and city mission work; 31 as evangelists and singers; 6 as Sabbath-school missionaries; 3 as Y. M. C. A. secretaries; 16 in educational work and 18 as foreign missionaries; a total of 121.

**

The Volunteer's Prisoner's League, with its motto "Look Up and Hope," has regularly organized branches in eight state prisons, with over 3000 members enrolled. "Hope Hall"—a resting home for discharged prisoners, has been opened in New York.

September Program for Missionary Societies.

TOPIC—"Our own Educational and Medical Work; Foreign and Home."

Scripture reading; Proverbs chapter 4, verses 1 to 14. Singing—Ps. 49: 1-2. Prayer by leader. Scripture reading; Matthew chapter 9, verses 18 to 38.

Papers or addresses:

(a) Names and locations of our denominational institutions of learning in this country, also in Egypt and in India, with one fact regarding each.

(b) Their influence upon our home and congregations.

Season of prayer. Singing.

Papers or addresses:

(a) An account of our hospitals and physicians at home and abroad.

REFERENCES:—"Hospital of U. P. W. A.," page 65, (October number) Volume XII of Missionary MAGAZINE; "Reports of W. A."; "Minutes of W. G. M. S."; "The American Missions in Egypt," chapter 23; "Life and Work in India," chapters 14 and 17.

(b) The need of Medical Missions, their claim upon us." References—"Disease in Heathen Lands," page 143 (January number) and other articles in Volume XII of Missionary MAGAZINE; "Life and Work in India," chapter 5; "The Student Missionary Appeal" (1898) page 483.

Season of prayer. Singing, Bible Songs No. 217, verses 3, 4, and 5.

Close by repeating in concert "The Lord's Prayer."

MRS. S. M. BAILEY,
MRS. S. M. COOTES.

Buffalo, N. Y., July 14, 1899.

REPORTS, Etc.

Report of Board of Directors

The first Tuesday of July being the 4th, the monthly meeting was held Thursday, July 6th.

The Foreign secretary read letters from missionaries in the field. The secretary is hopeful of securing the service of an efficient medical missionary to go to India.

Letters were received from Mrs. E. H Carruthers and Mrs. S. S. Wilson accepting the election, by the corporation, to fill vacancies on the Magazine Committee.

The Junior secretary reported four new Junior missionary societies. Several Cradle Roll receptions and 180 new subscribers for Junior Magazine were reported. Action

was taken that all clubs for the Junior Magazine must begin their subscriptions either with January or July. Subscriptions should be in the hands of the business manager by the 25th of the previous month.

The Freedmen's secretary read an interesting report from Miss Kyle of the conference of Freedmen's Industrial Teachers, held at Knoxville in June.

The Treasurer reported having received a check for $500, from will of Sarah A. McKee, late of Hamilton congregation, Butler county, Ohio.

Receipts of treasurer in June, $2,160.21; disbursed, $3,512.54.

M. JENNIE STEVENSON, Sec.

ENTERED INTO LIFE

Miss Nanuie McRay.

The Women's Missionary Society of Atlantic, Ia., desire to express their sense of loss by the sudden death of Miss Nannie McRay, sister of Mrs. Rankin, of this church, and of the Rev. R. T. McRay, its former pastor.

Miss McRay was one of the few present at the formation of this society, and has remained one of its most faithful members, seldom absent, and always ready to contribute means and service.

She will be missed not alone by this society, but in the prayer-meeting and in the Young Peoples' meeting, from both of which she was rarely absent and always ready to assist. So though being gone from among us, her memory remains.

MISS E P. PHELPS,
MISS MARY MCCORMICK. } COM.

Mrs. Jane D. McGill.

A tribute of love and respect from the Women's Missionary Society of the 6th United Presbyterian church, Allegheny, to the memory of Mrs. Jane D. McGill, who was called to her heavenly home on Sabbath, March 12th, 1899.

We desire to bear testimony to her beautiful and unselfish life, her lovely Christian character, and to her interest in the cause of missions at home and abroad.

She was a charter member of our congregation which celebrated its 50th anniversary last January, and althongh the oldest member of our society she was one of the most regular in attendance.

So filled with humility was she, that she never realized what an influence she exerted on us. Her sweet child-like faith, and her Christ-like love and sympathy for all around her, made her presence amongst us a benediction.

We will long miss the dear, motherly face, and the warm kindly greeting; but we sorrow not as those who have no hope. for we know that with her to depart was to be with Christ, which is far better.

"Precious in the sight of the Lord is the death of his saints."

MRS. J. A. WILSON,
MRS. J. H. TRIMBLE. } COM.

Mrs. Jane Gillespie.

The members of the Women's Missionary Society of Shadyside United Presbyterian church offer this tribute of love and respect to the memory of Mrs. Jane Gillespie, one of our members from the organization of the society, who was called to her heavenly home April 11, 1899.

In the departure of Mrs. Gillespie we have lost one of our most faithful members, one ever ready and willing to aid in the great and important work of our Lord and Saviour Jesus Christ. How can we, in empty phrase, estimate her unquestioning faith and long years of untiring devotion in the cause of the Master.

Those who knew Mrs. Gillespie best loved her most. She was a pronounced disciple of Christ, her whole desire being to follow her Saviour wherever he might lead.

It was hers to serve the Master not only through years of active usefu'ness, but at last to honor Him by an humble submission to His divine will.

May we live as our loved sister, who having put her trust in God through life enjoyed the sweet experience of His sustaining grace at life's close.

COM.

Miss Jennie M. Henderson.

Since the organization of the Sarah Dales Lansing Society, fifteen years ago, we have lost but one member by death, Miss Jennie M. Henderson, who died at her home in Elizabeth, Pa., April 14, 1899.

For years almost a constant sufferer, yet she bore all patiently in submission to the will of her Heavenly Father. Cheerful and hopeful, forgetful of self in her interest for others and her Master's work, a wise counselor, we have lost in her a most useful and a kind friend. We miss her but know that our loss is her gain.

"They never quite leave us our friends who have passed
Through the shadows of death to the sunlight above,
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

COM.

Mrs. Isabell F. Given.

For the third time in the last eighteen months, we, the members of the Women's Missionary Society of the United Presbyterian church, of Covington, N Y., have been called to mourn the death of one of our members, Mrs. Isabell F. Given, who died April 21st, 1899 aged 44 years.

She endured her sufferings without a word of complaint ready to go home whenever her Saviour called.

E A. FIERO.
By Order of Committee.

Mrs. Wm. Forbes.

A tribute of love from the W. M. S. of the 8th U. P. church, Chicago, to the memory of Mrs. Wm. Forbes, who fell asleep in Jesus May 8th, 1899

We gladly bear testimony to her Christian character. Though unable to attend our society, she was willing to aid in every good work.

We extend our sincere sympathy to the bereaved husband and children, commending them to the care of our Heavenly Father.

MRS. C. E. SMITH,
MRS. M. A. DAVIS. } COM.

Miss Mary Milligan.

The W. M. S. as well as the congregation and Sabbath-school of Tingley, Ia., have lost, by the death of Miss Mary Milligan, a faithful, earnest, conscientious worker. After patient suffering Miss Milligan entered into rest April 1, 1899.

Although weak in body, she was always strong in the work of the Lord; always ready for any work she felt her Master had given her to do. Though we miss her presence with us the influence she exerted still lingers.

To the members of her family we extend our heartfelt sympathy and commend them to the loving Saviour whose grace alone can sustain and give consolation in the hour of trial. COM.

Mrs. Jane I. Thorn.

Tribute of affection from the Woman's Missionary Society of the United Presbyterian church of Concordia, Kansas.

In her death we have lost one who was full of the missionary spirit and remembered us in her prayers, though for months unable to meet with us.

We may learn from her consistent life cheerful submission to her Father's will during months of suffering and triumphant death, to be also ready for the Master's call.

We tender our prayerful sympathy to the bereaved friends, commending them to the Saviour whom she so trustfully and faithfully followed.

MRS. WILSON,
MRS. NICHOL, } Com.
MRS. DODDS.

Mrs. Caroline McConnell.

The W. M. S.. of LeClaire Prairie would place on record a token of their love and esteem for Mrs. Caroline McConnell, who fell asleep March 30 1899.

We as a society miss our beloved sister. By her noble character and ready sympathy she endeared herself to all. She was always in her place, full of zeal and ready to speak a good word at Sabbath services, weekly prayer-meeting and missionary society, unless providentially hindered. The church has lost an earnest and devoted member and the missionary society a faithful member and officer. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them."

MRS. CHAS BROWN,
MRS. ANNA OSBORN, } Com.
MRS. C. E. HANNS.

Presbyterial Societies.

Pittsburg, Kan.

The Pittsburg, Kan., presbyterial missionary society met in annual session at Springfield, Mo., April 12th, 1899. The President called society to order and conducted devotional exercises.

Mrs. Mustard and Mrs. McGaw, formerly members of the U. P. church, Lebanon, Mo., and Mrs. Rev. McFarlan, of the Presbyterian church, were received as consultative members.

Officers elected for the coming year: Pres., Mrs. Rev. Elliott; Vice Pres., Mrs. Dr. Long; Rec. Sec., Miss Jennie Boyle; Cor. Sec., Mrs. O. S. Johnson; Treas., Mrs. Mary B. Burns; Thank-offering Sec., Miss Anna Baxter.

Society convened at 2 p. m. with Mrs. Dr. Long in the chair. After devotional exercises and secretary's report, Mrs. Dysart, of Springfield, in well-chosen words welcomed all delegates and visitors to their church, homes, and city. Response by Jennie Bogle.

A paper from Chetopa society, by Mrs. Johnson Wade, was read by Mrs. D Long; subject, Thank-offering. Recitation by Olive Goodwin—The Fireside Discussion. Paper, Pittsburg Society, by Mrs. J. L. Gibson, entitled, "What does the annual meetings accomplish for the local societies?" Missionary letters were read, as follows: from Miss Anna Y. Thompson, Cairo, Egypt, by Mrs. Ferguson; from Mrs. N. B. Speer, Warm Springs, Oregon, by Miss Lizzie King; from Miss Mary A. Lawrence, Sialkot India, by Mrs. Rev. J. H. Gibson; from Miss Angie Lorimer, Chase City, Va., by Miss Anna Baxter. A paper from Sheldon society, by Mrs. Rev. McKnight, was read by Miss Margaret Kidd. Recitation, "The Dying Heathen Woman's Cry," by Hattie Long. Paper from Beulah society, "Missionary Spirit; how awaken and foster in our congregations," by Mrs. Rev. Elliott.

The papers and letters were of a high order and were greatly appreciated by all those in attendance. The society met at 8 p. m., the President presiding. After devotional exercises, a "History of Beulah Society," from its organization, prepared by Mrs. W. H. Alexander, was read.

It was decided to undertake the support of a child in the girls' school Sialkot, India.

Mrs. Rev. J. H. Elliott was appointed to prepare a paper for Synodical meeting at Ottawa, Kans., in August, 1899.

A rising vote of thanks was given Springfield congregation, and Dr. and Mrs. Long for their generous entertainment and to our missionary ladies in our various mission fields for their excellent and instructive letters.

Adjourned to meet same time and place at spring meeting of presbytery. Closed with prayer by Mrs. Dr. Long. JEMNIE BOGLE, Sec'y.

Mercer.

The annual convention of the Mercer Presbyterial Missionary Society was held in the Second Church, Mercer, Pa., April 25, 1899. The president Mrs. Gilfillan, opened the meeting with devotional exercises. Reports from officers and local societies were encouraging. The contributions for the year amounted to $1229. Mrs. Hood, of Mercer, welcomed the society in a neat address, to which the President responded happily.

"What constitutes a good delegate," was the subject of a paper by Mrs. M. J. Elliott.

A conference on the topic, "The Aim of the Missionary Society." (a) What are we trying to do? (b) Are we accomplishing our object?" was opened by Mrs. Dr. Stewart.

The Thank-offering service was conducted by Mrs. J. B. McClelland. The offering amounted to $425. The evening session was devoted entirely to Junior work Mrs. Olive Smith, Junior secretary, led the opening devotions and presided. The Juniors of the different societies gave a good entertainment, after which Mrs. E. M. Hill gave an address on Junior Work.—Why? How?

Officers were elected as follows: Pres., Mrs Maud J. Elliott, Sharon; 1st Vice Pres., Mrs. John. I. Gordon; 2nd Vice Pres., Mrs. Robt. Madge; Sec., Miss L. Mary Elliott; Treas., Mrs. S. W. Gilkey, Mercer; Junior Sec., Miss Hanna Peebles, Harlansburg; Lit. Sec., Miss Franc Barr, New Wilmington; Thank-offering Sec', Mrs. J. B. McClelland, Grove City.

The society decided to pay one half of Miss Spencer's salary, while she is in the Foreign mission field.

L. MARY ELLIOTT, Sec.

New Wilmington, Pa., May 24, 1899.

Los Angeles, Cal.

The Woman's Presbyterial Missionary Society of Los Angeles presbytery, met in annual convention on May 16th, 1899, in the 2nd U. P. church, Los Angeles, Cal.

Their beautiful new church, corner of Santee and Washington streets, is neat and attractive. Skillful hands had decorated the room with roses, such as only California can produce. Graceful palms filled the arches, and stately callas peeped through the railing about the gallery, while ivy and smilax, with their lovely green added grace and beauty to the whole. The President, Mrs. W. W. Logan, presided and conducted the devotional exercises. Words of greeting were spoken by Mrs. H. W. Crabbe in her own original, charming manner, and in a few well chosen words, Mrs. Edmiston, of Wildomar, expressed the appreciation of the delegates and members of convention.

Mrs. Logan followed with a brief address, and at its close introduced Miss Marion Embleton, of "Our India Mission." For nearly an hour the

audience listened attentively to her earnest words. She pictured for us the missionary camp life, with its sunshine and its shade. She described the annual meeting held in Sialkot each year, calling it a glad Thanksgiving day; and as she told us of the three days of praise and prayer at the opening of this meeting, the thought came to the writer, that more thanksgiving praise and prayer in *our* annual meetings would open hearts, and purses as well, and we should hear less talk of "*retrenchment.*" Her accounts of the faithfulness of the native workers, and her earnest plea for Rawal Pindi, will surely stimulate us to greater zeal, and cause us to pray more, work more, and give more to the foreign work.

On Wednesday morning, at 9:30 the society convened for business. The attendance was good and reports showed an increase in membership with a new society organized at Redlands, making the 8th auxiliary in the Presbytery.

Contributions for the year, amounting to $185.60, with a Thank-offering of $169.20, were reported by the Treasurer, Mrs J. C. Nevin.

Next came the election of officers which resulted as follows: Pres., Mrs. T. J. C. Webster, Redlands; 1st Vice Pres, Mrs. A. W. Jamieson, Wildomar; 2nd Vice Pres., Mrs. E. Y. Gordon, Lordsburg; Recording Sec., Mrs. Helen R. Henderson, Willard; Cor. Sec., Mrs. T. F. Hill, Pasadena; Treas., Mrs. J. C. Nevin, Los Angeles; Literature Sec., Miss Julia Jamieson, Wildomar; Junior Sec., Miss Sallie Finley, Santa Ana; Thank-offering Sec., Mrs. Edmiston, Wildomar.

At the close of the business meeting, convention adjourned with prayer by Rev. Baldridge.

An elegant lunch was served by the ladies in the church parlors, and, after a pleasant social hour, the convention was called to order by Vice Pres., Mrs. W. T. Wiley. Devotionals were conducted by Mrs. W. B. Heriot, of the 2nd church, who gave us as a motto for the year: "Not by might, nor by power, but by my spirit, saith the Lord."

During the afternoon we listened to a discussion of the question, "Which is the best means of reaching the heathen?"—Evangelistic, Mrs. J. T. Jamieson; Medical, Mrs. Alice Forsythe; Educational, Mrs. Jas. Kelso; also upon the subject, "Relation of Home Missions to the World's Evangelization," by Mrs. D. S. McHenry and Mrs. James Rankin.

An excellent paper was read by Mrs. S. F. Stewart in answer to the question, "Are we cultivating a spirit of liberality?"

A very pleasant part of the program for the afternoon was "The free hour," during which time fraternal greetings were presented by Mrs. Howell, of 1st Baptist church; Mrs. Dr. Pritchard, of 1st Presbyterian, and Mrs. Dr. Day of the Congregational church, of the city.

The latter having visited our American Mission in Cairo, Egypt, gave a very interesting address, bringing out prominently the importance of good buildings and good work, in all Oriental countries.

After the adoption of some good resolutions, the 12th annual convention of Los Angeles Presbyterial adjourned to meet on the 3rd Wednesday in April 1900, at Wildomar, California.

HELEN R. HENDERSON, Rec. Sec.

Willard, Cal., June 1st, 1899.

First Ohio.

The 17th annual convention of the Womens Missionary Society of First Ohio Presbytery met in Hamilton, O., May 30th and 31st, 1899. The convention was opened on Tuesday evening with devotional exercises led by Miss Emma McClellan, of Monroe.

The President of the convention then introduced to us Mrs. Mary Clokey Porter, who addressed us on "Gospel Triumphs of the Nineteenth Century." We have all learned of Mrs. Porter through the pages of our MAGAZINE, and it was with great interest and pleasure we listened to her address, which was most excellent and profitable.

Wednesday, 9:00 a. m. The morning session was led in devotional exercises by Miss Clara Brown, of Morning Sun. Roll call showed eleven societies represented, with twenty-four delegates in attendance. Report of Mrs. Laura Hayes, delegate to W. G. M. S., was listened to with interest and a full account of the proceedings of the convention was given.

A letter was read from our General Thank-offering secretary in regard to systematic Thank-offering giving, and the following resolution was adopted: "That, as Christian women, living in a Christian land, with the open Bible, and with all the blessed privileges of the Gospel, we will try throughout the future, to give to the Lord a daily Thank-offering, (or a weekly offering on the Lord's day), that through these offerings our sisters less favored than we may learn to love and serve Him. Mrs. Porter conducted a most profitable conference.

Short and gratifying statements from our local sociefies were given, and the annual letter from Miss Anna Y. Thompson was read.

The following officers were elected for the coming year: Pres., Mrs. Laura Hayes; 1st Vce-Pres., Miss Emma McClellan; 2nd Vice Pres., Miss Perrin; Rec. Sec., Bina Hawley; Cor. Sec., Mrs. J. F. Brown; Treas., Mrs. V. A Brown; Thank-offering Sec., Miss Clara Brown; Lit. Sec., Mrs. Anna Johnson; Mrs. Mary Ashton, of Hamilton, delegate to W. G. M. S. and Miss Fannie Caldwell, alternate.

Committe on Prayer directed to have new union cards printed and distributed. The time of next meeting left with the Ex. Com. Next meeting in Oxford, O.

A great interest was manifested throughout the meeting. The program was carried out and the papers were all especially good. The discussions were interesting. MRS. BINA HAWLEY, Rec. Sec.

Muskingum.

The 19th Annual Convention of The Muskingum Presbyterial Missionary Society was held in Zanesville, O., June 6-7, 1899, Mrs. J. H. Hutchman, of Zanesville, presiding.

Notwithstanding the extreme heat and busy season there was a good representation of delegates and visitors. The interesting program was fully carried out, with one or two exceptions. The good people of Zanesville, with their untiring energy and genial hospitality, together with their beautiful pleasant little church building made all comfortable, and it will be a meeting long remembered.

After devotional exercises, welcome, and response, a thank-offering service was presided over by Mrs. Kennedy, (in the absence of Mrs. Caldwell), she taking for her topic, "What Shall I Render Unto the Lord for all his benefits." She was followed by Mrs. E. E. Coleman, on "Divine Assistance" and by Miss Minnie Hawthorne, on "Divine Encouragement." The treasurer reported a "Thank offering" of $584.48.

The evening devotions were led by Mrs. A. J. Hanna, Second Vice Pres. The choir sang two beautiful anthems. The address of the evening was given by Rev. Joseph Kyle, D. D., of Allegheny, all who have ever heard Dr. Kyle, will know how many helpful suggestions he could give us for doing the Lord's work.

Wednesday 9 a. m. The opening discussion, on "Best Methods of conducting Local Societies," was excellent and elicited many suggestions which will be helpful along that line of work. The papers, "How to get disinterested persons interested in mission work" was read by Miss Ora Forsythe; "Are our contributions keeping up with the growth of our work," read by Mrs. Winegart; and "Keep the children for the Maste's use," read,

by Miss Alma Barnett," were ably presented and heartily endorsed by all present. We know more of our work in Chase City after hearing Miss Lorimer and Miss Lanning talk to us. With many regrets the resignation of Mrs. Cyrus Craig as treasurer was accepted.

The following officers were then elected and formally presented to the convention: Pres., Mrs. J. H. Hutchman; 1st Vice Pres., Mrs. I. N. White; 2nd Vice Pres., Mrs. William Duncan; Rec. Sec., Miss Maggie Shepherd; Cor. Sec., Mrs. W. E. Boden; Lit. Sec., Mrs. N. Winegart; Treas., Mrs. Prof. Marshall; Junior Sec., Miss Bessie McFarland.

After a closing prayer by Rev. Wm. Duncan, and adjournment, reluctant goodbyes were said, all going home with good resolutions to extend the Master's kingdom as best we could in our respective fields of labor.

The Convention of 1900, will meet in Bloomfield, Ohio. MRS. W. E. BODEN, Cor. Sec.

Mansfield.

The W. M. S. of Mansfield Presbytery, met in Canton, O., June 7-8. Devotional exercises were conducted by Mrs. Martin, of Millersburg. There were 17 delegates present. The President was Mrs. Fredrick, of Canton, who gave the address of welcome.

The following papers were read and listened to with interest: "Reasons for Christian Liberality as based on Old and New Testament," Mrs. R. J. Ruhl, Mansfield; "Reasons for Christian Liberality as based on Opportunities for New Work in Old and New Fields," such as Khartoum, Philippines, Cuba, etc., by Mrs. W. H. Hubbell, Dalton; "Methods of Securing the best Results in Practical Christian Liberality," Miss Dora Martin, Millersburg. The reports from local societies followed and were full of interest.

Evening service. Devotional exercises were led by Mrs. McCrea, Avondale. The report from the G. W. M. S., by Mrs. Emma Gardiner, of Dalton, was full and interesting. Miss Mame Martin, a returned missionary from India, was present and gave an address on the work in foreign fields with special reference to need of funds.

Thursday morning. Devotional exercises were conducted by Mrs. J. McWilliams, Savanah. The following officers were then elected for the coming year: Pres., Mrs. Camitt, Wooster; 1st Vice Pres., Rosa Willson, Wooster; 2nd Vice Pres., Mrs. John Henderson, Savanah; Rec. Sec., Mrs. Sharp, Millersburg; Cor. Sec., Mrs. Procter, Mansfield. Delegates to General Convention, Mrs. J. I. Fredrick, Canton; Alternate, Mrs. McCrea, Avondale. Savanah was chosen as the next place of meeting.

The delegates expressed their appreciation of the kind hospitality of the good people of Canton.

FRANCIS MCELHENNY, Rec. Sec.

Cedar Rapids.

The 15th annual meeting of the Women's Missionary Society of Cedar Rapids Presbytery was held in Clarion, Ia., June 20-21. The meeting was opened with devotional exercises, conducted by Mrs. John Wilson. There were 25 delegates and visitors representing all the societies excepting Pratt Creek and Barclay. The reports of the different officers of the society showed an increase in membership, and a society organized at Reinbeck, and contributions amounting to $985. Of this $260 was Thank-offering, and $193 used in congregational work.

The Junior work is growing in interest. There are six societies with a membership of 205. Mrs. G. I. Findley gave a report of a visit to the Orphans' Home, Memorial Hospital, and Aged People's Home. Mrs. Mary Buchanan, our delegate to the W. G. M. S. which met at New Castle, Pa. then gave a full and interesting report.

Mrs. R. E. Lockey led the song service at the evening meeting, after which the Juniors of Clarion gave a pleasing entertainment. Rev. R. E. Lockey, of Traer, then addressed the convention on the "Mission Work of the Church."

June 21—At the morning meeting Mrs. Kable led the devotional exercises. The following officers were elected: Pres., Miss Flora Wilson, Traer; 1st Vice Pres., Mrs. H. J. Bell, Garner; 2nd Vice Pres., Mrs. J. M. Hamilton, Amity; Rec. Sec., Mrs. Jennie P. Monteith, Cedar Rapids; Cor. Sec., Miss Mamie Cassil, Garner; Treas. Mrs. D. A. Monlux, Garner; Lit. Sec., Miss May Henry, Goldfield; Junior Secretary, Miss Carrie M. Daniel, Cedar Rapids. Reinbeck will send the delegate to the next G. M. S.

Papers on "Junior Work," "Systematic Giving," "The Need of Prayer," "The Secret of Effectual Prayer," and a Bible reading on prayer were ably presented and enjoyed by all present.

The next meeting will be at Reinbeck in June, 1900. MRS. JENNIE P. MONTEITH, Sec.

Indiana.

The 17th annual meeting of the Women's Missionary society of Indiana Presbytery convened in the United Presbyterian church at Richland, Ind., June 21, 1899.

After the usual opening exercises of Scripture reading, prayer, address of welcome and response, a full and interesting report from the General convention was given by Mrs. Scott, of Caledonia, which Mrs. Cowan, of Indianapolis, followed with valuable information on "Missionary Literature."

Papers and addresses on the following subjects were given, showing much thought and careful preparation, at the same time giving many helpful plans for the work: "The Christian Woman of Today," Mrs. Littell; "Home Training and Influence in Relation to Church Growth," Mrs. Watson; "Encouragements to Labor," Mrs. Crosby; "Some Reasons for Christian Work'" Miss Ada Ralston.

The conference on the "Duty of the United Presbyterian church in the Nile Valley," was ably led by Miss Margaret Logan, of Spring Hill.

The presence of Miss Mary E. Logan, Richland's returned missionary, who has spent seven years in Gujranwala, India, was an inspiration. Her address of the evening held the rapt attention of the audience for an hour, as she presented, in her modest and sweet way, one picture after another to our mind's eye of the work and its needs in India.

The evening session was opened with a prayer and praise service conducted by Mrs. R. Innis, of Rushville.

June 22.—The morning worship, "Outpouring of the Holy Spirit," conducted by Mrs. Lytle, was tender, spiritual and refreshing.

The election of officers resulted as follows: Mrs. H. Bonner, of Spring Hill, Pres.; Mrs. A. Wier, of Indianapolis, 1st Vice Pres.; Mrs. A. C' Brown, of Rushville, 2d Vice Pres.; Miss Emma Brown, of Milroy, Rec. Sec.; Miss Jennie McNeal, of Carmel, Cor. Sec.; Miss Dessie Carroll, of Milroy, Junior Sec.; Miss Hattie Kerr, of Rushville, Lit. Sec.; Mrs. Ainsworth Hope, Milroy, Thank-offering Sec.

MRS. AINSWORTH HOPE, Pres.

Richland, Ind. ETTA E. SHANNON, Cor. Sec'y.

Pennsylvania Lines.

To Pittsburg, Pa., account Young People's Christian Union of the United Presbyterian church, annual convention, tickets will be sold August 1st, 2d, 3d, 4th and 5th. By deposit of tickets on or before August 15th with joint agent terminal lines and payment of 50 cents an extension of return limit may be obtained to leave Pittsburg not later than August 31st. One fare for the round trip.

Kiskiminetas.

The W. M. S. of Kiskiminetas Presbytery met in Apollo at 4 p. m. June 1st.

Prayer and praise service led by the president. Minutes of previous meeting read and approved. The roll showed fourteen delegates and nine officers present. Mrs. R. A. Jamison welcomed the convention and the President responded. The treasurer reported $441.30 contributed during the year; of this $179 was Thank-offering, and $32.47 Presbyterial expense fund.

Reports were given by the local societies, the Junior secretary, the Thank-offering secretary and the Literature secretary. Mrs. Sadie Leslie read a paper on "Mission Work at our Door!"

Fraternal Greetings were given by representatives from the Home and Foreign societies of the Presbyterian church and the Methodist Episcopal, Mrs. McKee, the Vice Pres. responding.

A Question Box was conducted by Mrs. Hawk. Mrs. A. H. Jamieson, delegate to the General Convention, gave a very interesting report. Mrs. L. E. Hawk conducted a conference on Junior work.

It was decided to hold two meetings each year, and a committee was appointed to prepare an amendment to that effect. Adjourned.

7:30 p. m. Praise service led by Mrs. Thomas, after which Dr. J. K. McClurkin spoke on "The Importance of Egypt from a prophetical and historical standpoint and our work there."

9:30 a. m. Devotional exercises led by Mrs. McIsaacs. Report of committee on amendment adopted. The annual meeting will be held the last Thursday in May; the semi-annual, the last Thursday in September.

Election of officers resulted as follows: Pres., Mrs. R. A. Jamison; 1st Vice Pres., Mrs. Sadie Leslie; 2nd Vice Pres., Miss Anna Wylie; Rec. Sec., Mrs. J. S. Swank; Cor. Sec., Mrs. Agnes Timberlake; Treas., Mrs. Chas. Stewart; Literature Sec., Mrs. Mary Copeland; Thank-offering Sec., Mrs. J. B. McIsaacs; Junior Sec., Mrs. Long.

The following resolutions were adopted:

WHEREAS, In the kind providence of God we are brought together as missionary workers therefore be it,

Resolved, That we resolve to do in truth and deed the things we resolve to do.

Resolved, That at this convention we consecrate ourselves anew to the Master's service, and that henceforth our time, our energies and money be given to Him whose we are and whom we serve.

Resolved, That as God has given to the United Presbyterian Church the beautiful land of Egypt, with its multitude of unconverted souls, that we prove worthy of the high trust by sustaining with our means those already in the field, and helping to send those who are ready to go.

Resolved, That we set our faces like flint against the evils of the day—Sabbath breaking, social impurity, intemperance, and all kindred evils; that our standard be total abstinence for the individual and prohibition for the nation; that we aim at a high standard of social purity for our boys and girls and hold that what is impure for one is equally so for the other.

Resolved, That, with grateful hearts, we appreciate and remember the kindness of the people who have opened their hearts and homes to us; that our thanks are due the choir who have rendered such excellent service, and to all who in any way contributed to make our stay in Apollo one long to be remembered.

Resolved, That as an opportunity is likely soon to be presented to our church for the endowment of a bed in Tanta hospital, we heartily sustain the movement with our prayers, our influence and our means.

Adjourned to meet the last Thursday of September in Puckety.

IDA GIBSON, Rec. Sec'y.

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Cambridge, O., Mrs. S. B. Hood.....11
Columbus, O., Mrs. F. G. Johnston.....13
Cosayuna, N. Y., Mrs. W. J. McMichael.....5
Cedar Rapids, Mich., Mrs. Robt. P. Taylor.....14
Clarinda, Ia., Mrs. W. B. Craig.....10
Detroit, Mich., Mrs. W. H. Vincent.....4
Espyville Sta, Pa., Mrs. R. F. Kelly.....6
Elizaville, Pa., Mrs. N. O. Vaukirk.....3
Franks, Ill., Mrs. Mary Maxwell.....13
Fairview, O., Mrs. Maggie J. Hood.....7
Flat Rock, Ill., Mrs. W. W. McCoy.....5
Gibsonia, Pa., Miss M. Melissa Dickey.....4
Hanover, Ind., Mrs. Anna B. Lytle.....9
Houstonville, Pa., Miss Anna H. Allison.....5
Indiana, Pa., Mrs. Jno. L. Getty.....28
Ingram, Pa., Miss Sarah J. Frew.....13
Jamestown, Pa., Mrs. S. C. Porter.....3
Keokuk, Ia., Maria H. Carey.....4

B & B.

prices reduced

—cut more vigorously than ever before on good, useful goods.

Most earnest clearing out and sacrifice of odd lots and surplus lines of summer goods ever this store made.

20c Madras 10c.
12½c Madras Ginghams 6½c.
Fine 25c wo en stripe P. K's 10c.
Imported Dimities, 10c, 12½c.
12½c American Dimities 5c.
30c Organdies 15c.
Other pretty Organdies under price—10c
Good Wash goods, 4c.
75c and $1 Dress Goods 35c.
Useful double width Dress Goods 10c.
50c India Silks, 35c.

Lot of Priestly's fine Black goods 40 to 42 inch, 50c—price unapproached for these celebrated, genuine Priestly's goods.

Write for samples—give an idea of what goods, styles for what use you're interested in, so out of such large lots we'll be sure to send the exact samples you want.

Chance to get good goods for so little money as never before known—we'll let the styles and qualities prove it—and all who investigate will be big gainers.

Boggs & Buhl. Allegheny,

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Little York, Ill., Mrs. John Gabby.....6
Mulberry, Mo., Miss Carrie Mitchell.....4
Monmouth, Ill., Mrs. Jennie Logue Campbell.....22
" " Mrs. Jas. Nesbit.....7
" " Mrs Jennie S Galbraith.....26
McDonald, Pa, Miss Mary J Kelso.....2
Manswood, Ont Can.....2
Media, Ill, Mrs J S Pogue.....3
Martin, Mich, Mrs W F Harden.....11
Moline, Ill, Mrs Lizzie A Montgomery.....3
Milroy, Ind, Mrs Ainsworth Hope.....3
Morning Sun, Ia, Mrs J T Bonner.....3
Mount Pleasant, Pa, Mrs M E Anderson and Miss E Warden.....17
Majors, Neb, Mrs E B Akey.....6
Mt Ayr, Ia, Mrs Thos Liggett.....19
Millersville, O, Mrs E M P Neel.....2
North Argyle, N Y, Miss Anna Moore.....4
New Brighton, Pa, Mrs Emma Hickey.....3
New California, O, Mrs Emma T Custock.....14
Newville, Pa, Mrs Ellen Dunlap.....7
New Wilmington, Pa, Miss L Mary Elliott.....24
Omaha, Neb, Mrs G G Wallace.....22
Oskaloosa, Ia, Mrs Hannah A Burnside.....16
Philadelphia, Pa, Mrs Laura Rudy.....12
Pittsburg, Pa, Miss Ella J Lowry.....37
" " Mrs. R L McCully.....28
" " Mrs A W McCance.....9
" " Mrs Samuel Perry.....14
" " Mrs Wm R Ford.....20
" " Mrs Peter Dick and Miss M A Neely 9
" " Mrs Esther Morrow.....3
Piqua, O, Mrs O H Himmelbright.....8
Princeton, Ind, Mrs Paul R Habig.....8
Parkwood, Pa, Mrs T E Wachob.....5
Patterson, N Y, Mrs T E Moffat.....4
Plumville, Pa, Mrs. Margaret Morrow.....2
Richmond, Ind, Mrs Naomi Magaw.....13
Spokane, Wash, Mrs W A Spalding.....16
San Jose, Cal, Mrs. J C Lynn.....4
Shedds, Ore, Mrs L R Wilson.....4
Scotch Ridge, O, Mrs Ida M Bauden.....13
Sioux City, Ia, Mrs Alice Graham.....3
Salem, N Y, Miss Fannie Williams.....2
Venice, Pa, Mrs Lyda Cowden.....9
Washington, Pa, Mrs Annetta Little.....9
Waitsburg, Wash, Mrs J A Keener.....4
Washington, Ia, Mrs H F Sampson.....3
" " Mrs Dr Crawford.....8

(Balance next month.)

GRADUATES OF THE GIRLS' SCHOOL CARIO, EGYPT.

	1.	2.	3.	4.	5.	6.	7.	8.	9.
	1.		2.		3.		6.	4.	5.
UPPER ROW.	1. Hannah Maghulghub, (Syrian.)		4. Ganola Elias, (Syrian.)		7. Rosa Aazar, (Egyptian.)		LOWER ROW.	1. Ernestine Weiss, (Jewess.)	4. Labuba Ghobrial, (Egyptian.)
	2. Anisa Girgis, (Egyptian.)		5. Maria Ruk, (Egyptian)		8. Hanoona Tadroo, (Egyptian.)			2. Regina Verbatian, (Armenian.)	5. Selma Khashf, (Syrian.)
	3. Belle Feldmann,		6. Tamana Khania,		9. Beissama Biskhirone,			3. Sanyura Hannah,	6. Miss. E. O. Kyle,